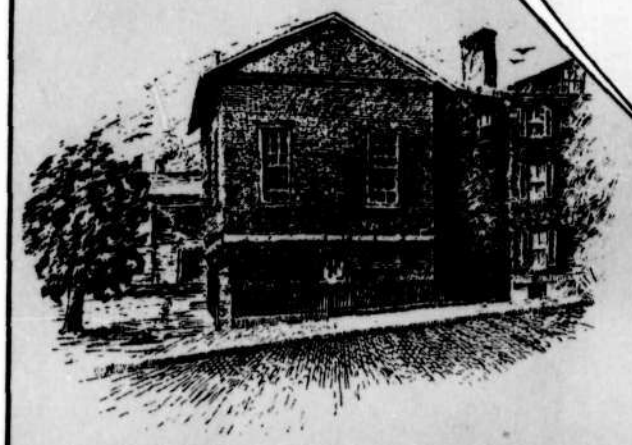
SHARP STREET MEMORIAL UNITED METHODIST CHURCH

"The Church
In the Heart of the City
with the City
upon its Heart"



1802

1977

175th Anniversary

One Hundred Seventy-fifth

Anniversary Journal

OF

Sharp Street Memorial United Methodist Church

DOLPHIN AND ETTING STREETS

BALTIMORE, MARYLAND

OCTOBER, 1977

JOHN W. COLEMAN, *Minister*

FRANK B. BUTLER, *Chairman Journal*

CHARLOTTE H. HARPER, *Chairman Anniversary Committee*

THE REV. JOHN W. COLEMAN

Pastor

In June of this year, the ministerial leadership of our congregation became the responsibility of the Reverend John Wesley Coleman, a fourth generation Methodist preacher.

The Reverend Coleman was a member of the Peninsula Annual Conference of the Washington area of the United Methodist Church. He held the position as Executive Secretary, Office of Community Developers, National Division of the Board of Global Ministries, The United Methodist Church.

His academic credentials include a bachelor of science degree in education from Philadelphia's Temple University, and bachelor's and master's degrees in divinity from Crozer Theological Seminary in Chester, Pa. The award of a doctor of ministry degree from New York Theological Seminary is currently pending.

The Rev. Mr. Coleman has held the pastorate of several churches including Ezion United Methodist Church in Wilmington, Del. and Brooklyn's Newman Memorial United Methodist Church.

He participates actively in many national boards, agencies, and committees throughout The United Methodist Church in addition to conciliarly groups and associations.

We, the Members of Sharp Street Memorial United Methodist Church, extend a warm welcome to the Reverend Coleman, his charming wife, Katherine, and their children, Pamela, John, Jr., and Beverly, their grandson is Terry.

We pray earnestly that our Church will reap many benefits because " John passed this way ".

THE WHITE HOUSE

WASHINGTON

To the Congregation of Sharp Street
Memorial United Methodist Church

Congratulations on the anniversary of your congregation. It is a pleasure to send my very best wishes to all of you and to join in your prayers for continued spiritual strength for all Americans.

Jimmy Carter

MARVIN MANDEL
GOVERNOR

STATE OF MARYLAND
EXECUTIVE DEPARTMENT
ANNAPOLIS, MARYLAND 21404

1977

MESSAGE FROM GOVERNOR MARVIN MANDEL

It is a genuine pleasure for me to extend greetings and congratulations to the members of Sharp Street Memorial United Methodist Church as you celebrate your Church's 175th Anniversary.

I also want to take this opportunity to commend your congregation for its contributions to the moral and spiritual well-being of the entire Baltimore community.

You can be justifiably proud of the Church's rich historical heritage and of your service to the city throughout the years. To each of you I send warmest regards and good wishes on this joyous occasion.

Sincerely,

Marvin Mandel

Governor

Proclamation

BY

MAYOR WILLIAM DONALD SCHAEFER

DESIGNATING JANUARY, 1977

AS

"SHARP STREET MEMORIAL UNITED METHODIST CHURCH MONTH"

IN BALTIMORE

WHEREAS, the Sharp Street Memorial United Methodist Church will celebrate its 175th Anniversary in 1977; and

WHEREAS, in a city known for many fine houses of worship this congregation has distinguished itself through each generation; and

WHEREAS, as perhaps Baltimore's oldest Black congregation, Sharp Street Memorial United Methodist Church has provided the city and community with many of our most distinguished lay and religious leaders; and

WHEREAS, in view of the countless contributions made by the people of Sharp Street Memorial from Baltimore's earliest days until the present, it is important that this church be commended for an excellent and unbroken spirit of service to both religious and temporal ideals.

NOW, THEREFORE, I, WILLIAM DONALD SCHAEFER, MAYOR OF THE CITY OF BALTIMORE, do hereby designate January 1977 as "SHARP STREET MEMORIAL UNITED METHODIST CHURCH MONTH" IN BALTIMORE, and I do urge all citizens to take note of this important event in the history of worship in our city.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the City of Baltimore to be affixed this twenty-ninth day of December, in the year of Our Lord, one thousand nine hundred and seventy-six.

William Donald Schaefer
Mayor

State of Maryland

Official Citation

Be it hereby known to all that

The House of Delegates of Maryland

offers its sincerest congratulations to

SHARP STREET MEMORIAL UNITED METHODIST CHURCH

in recognition of

YOUR 175TH YEAR ANNIVERSARY CELEBRATION, DUE TO DEDICATED LEADERSHIP AND MEMBERSHIP OVER THESE MANY YEARS.

The entire membership extends best wishes on this memorable occasion and directs this resolution be presented on this 6TH day of APRIL 1977.

Speaker of House

Chief Clerk

DEL. ISAIAH DIXON, JR.
Sponsor

House Resolution 490

Greetings

from

James K. Mathews

Resident Bishop

Baltimore Annual Conference

BALTIMORE NORTH DISTRICT
5407 NORTH CHARLES STREET, RM. 208 / BALTIMORE, MARYLAND 21210
Residence and Office (301) 433-5380

TO: Pastor and Congregation of Sharp Street Memorial
United Methodist Church

Congratulations, as you celebrate a heritage of one hundred and seventy-five years.

Your extended celebration during this year has concentrated heavily upon the "Heritage to Remember" portion of your theme. You have demonstrated admiration and deep appreciation for the labors, sacrifices, achievements and forsight of the forefathers. This acute awareness is indeed commendable.

However nothing can remain stationary and progress, therefore the true test of appreciation for the forefathers is witnessed through the contribution this generation makes for those yet to be born. We have been given a place, a time and by God's help we shall continue the work of "Kingdom building in Baltimore."

God bless and keep you.

Sincerely

Harold G. Johnson, Sr.
District Superintendent
Baltimore North District

Office of the District Superintendents

History of the Sharp Street Memorial Methodist Episcopal Church
1787 - 1920

Written and researched by -
BETTYE C. THOMAS, Ph.D.
Writer - Historian - Lecturer
of Washington, D. C.

One of the most important institutions within the structure of the late eighteenth, nineteenth and early twentieth century black community was the church. It was a major religious, social, economic and sometimes political force within the lives of black people. Despite the distractions provided by a growing number of secular organizations, which appeared with greater frequency afte 1890, the church remained the center of black life for well into the twentieth century. Before the building of halls, by the beneficial and secret societies, the most accessible place to hold concerts, fairs, bazaars, lectures, raffles and other activities was the church. It was there that the community gathered to celebrate emancipation, the passage of the Fifteenth Amendment, the founding of societies and many other historical events. The church sponsored popular activities such as excursions, camp meetings and conferences. Within the church, boycotts were planned and moral discipline was established.

The antebellum growth of the Sharp Street Methodist Episcopal Church, in population and status, is in some measure related to its geographical location. The situation of Maryland in the Upper South, and more specifically on the border of the Mason and Dixon Line, held special implications for Maryland blacks in general and for Baltimore black people in particular. While it is true, that the majority of black people in the South were slaves in the period prior to 1865, the majority of blacks in Baltimore by 1820 were identifiable as "free people of colour." By 1810, Maryland had more free black people than any other state in America. Free blacks in Maryland tended to congregate in Baltimore, a metropolitan area, where jobs were plentiful, where community institutions flourished and where laws were less restrictive. In 1820, Baltimore contained a free black population of 10,326 persons and a slave population of 4,357. By 1860, the city's ratio of slaves to free blacks had undergone a substantial reduction. With a free black population of 25,680 and a slave population of 2,218, Baltimore possessed the largest and one of the most significant free black communities in the United States.

The fact that Baltimore reflected such a large free black population is of extreme significance in analyzing the development of black social and economic institutions during the antebellum period. At a time when most blacks were slaves, the average black Baltimorean was free. Free blacks faced legal disabilities, which in some instances limited the opportunities available to them, denied them access to public education, controlled their movement, and superimposed certain categories of jobs upon them. Despite these proscriptions, free blacks established schools, churches, literaries, benevolent and secret societies, engaged in a variety of occupations, and aggressively fought the forces of slavery and racism. With few exceptions, the church served as the institution where community goals were debated and decided upon, where schools were developed and pupils were taught and where conferences were held and protest was conceived. The Sharp Street Memorial Methodist Episcopal Church fulfilled all these needs.

The Sharp Street Church stands as a prototype of what the black church in the nineteenth and early twentieth centuries was and what it was expected to be. During the antebellum period, it shared the helm of leadership with the Bethel African Methodist Episcopal Church. After the Civil War, these two churches, along with the Union Baptist, the St. James Protestant Episcopal and the Madison Avenue Presbyterian Church, were among the most prominent religious centers in the city of Baltimore. These churches combined, with the numerous other Methodist, Baptist, Protestant Episcopal and Catholic Churches, provided the Baltimore black community with one of the most enlighted and educated black ministries in the country.

Traditionally, the history of the Sharp Street Church has been dated from 1802, the year the church purchased its first parcel of land, however reliable sources indicate that its history as a separate black Methodist congregation dates from around 1787. Few historians have explored the significance of this date, for acceptance of it presents a serious challenge to the validity of Philadelphia's Bethel A.M.E. Church being the first black Methodist group to withdraw from a white church and establish a separate, all black Methodist church.[1] The venerable Bishop Daniel A. Payne, an outstanding African Methodist Episcopal theologian, in the *History of the African Methodist Episcopal Church*, stated that the secession of Baltimore blacks from the Lovely Lane Methodist Episcopal Church occurred three weeks before the Philadelphia blacks, led by Richard Allen, formally withdrew from the St. George Methodist Episcopal Church. To substantiate the claim that Bethel Church in Philadelphia was established prior to the Sharp Street Church historians have successfully utilized the date when the Philadelphia blacks procured title to church property. In a similar manner, lay as well as professional historians have seized on the 1802 Baltimore land record as the founding date for the Sharp Street Church.

Bishop Payne was not the only writer of note to state that the Sharp Street Church history dates from 1787 and that its organization preceded that of Bethel's. Bishop James A. Handy, a contemporary of Bishop Payne's, born in Baltimore during the antebellum period and a highly recognized African Methodist Episcopal religious authority, in his *Scraps of African Methodist Episcopal History*, cities the founding of the Sharp Street Church as being contemporaneous with the founding of Bethel in Philadelphia. As late as the 1920's, articles in newspapers and religious journals repudiate the assumption that Bethel A.M.E. Church in Philadelphia was founded before the Sharp Street Church.

Clearly, black Methodists in Baltimore and Philadelphia established meeting places separate from those of the white Methodists. The reactions of these blacks, to discrimination in the Methodist church, should be viewed within the context of events occurring in the late eighteenthe century. Before the Revolutionary War, attempts were made to evangelize blacks. Earlier, many whites had objected to this essentially because they did not really believe that black souls could be saved. When they realized their error, they still were unwilling to grant blacks an equal status in the church. Various patterns prevailed in different sections of the country. In some areas, blacks were accepted in white congregations and accorded equal privileges; in others their role within the church was clearly defined in terms of where they could sit and the extent to which they could actually participate in the decision-making process. Those blacks who had enjoyed an equal status in the white church felt the pinch of conservatism as such "privileges," existing before the 1770's, were removed. Reaction set in and blacks began to think of forming worship groups independent of the whites.

Prior to the arrival of the Methodists, the Anglican Church was the dominant religious force in Maryland. This church made no attempt to exclude any particular social class from membership, but it was controlled by land holding slave owners. Anglicans had not sanctioned the extension of religious instruction and baptism to blacks, because they questioned the legal right of holding baptized persons as slaves. The Quakers and Catholics permitted some blacks to belong to their churches, but their efforts were negligible in terms of the large numbers of blacks in Maryland. The early Methodists arriving in Maryland observed that blacks "were treated as if they had no souls."

The Methodists were willing to fraternize with blacks and to preach the gospel to them as to all others. They established integrated churches. The first meeting houses in Baltimore, Lovely Lane and Strawberry Alley, reportedly had "scores of colored members." It has even been said that these two meeting houses were built for Harry powers were quite widely known. He was commonly called "Black Harry," and was referred to by most official ed "Black Harry," and was referred to by most official Methodist church sources as early as 1774. He was a prominent member of the group attending the ordination of Bishop Asbury. Harry's appeal was so great that if it were announced that he would speak on a given occasion, a large crowd would be assured.

Even though the Lovely Lane and Strawberry Alley meeting houses were originally integrated, around 1785 or 1786 the white church membership restricted black members to pews in the gallery and forbade them to commune with whites at the altar. The black membership was also concerned that the General Conference of Methodists in 1784 had obviously slighted them by failing to order the ordination of the then existing black preachers, a prevailing factor up to 1800 when Bishop Asbury was empowered to ordain them. All of these grievances weighed heavily upon the minds of some black members. Unable to obtain a sufficient redress of their grievances, they withdrew and formed an independent prayer group.

In 1787, an independent prayer group, which later became known as the "Colored Methodist Society," was formed under the leadership of Jacob Fortie. The dissidents were formally organized in Caleb Hyland's boot black cellar. Being too poor to purchase a permanent meeting house, they met wherever they could, usually at a society member's house. This pattern continued for a decade; however, during this period they agonized over ways of securing more permanent quarters. It should be noted that even though this group represented by Jacob Fortie, Henry Harden, Thomas Clare, Munday Janey, Caleb Hyland, Jacob Gilliard, George Douglass, Daniel Buster and Caleb Guilly had disassociated itself from the main body, it wished to remain an organic part of the Methodist Episcopal Church. They consulted on occasion with Bishop Asbury as to the feasibility of building a house. They achieved very little through this effort, and therefore decided to rent property on Fish Street. Unable to pay the rent, they eventually were forced to vacate the Fish Street house and resume the earlier meeting pattern.

There is little doubt that Fortie and his followers were concerned with recognition, and as often as they could they talked with Bishop Asbury in an effort to maneuver themselves into a favorable position. During one such conference they discussed with Asbury the possibility of launching a distinctly "African, yet Methodist Church." The plan was rejected because it called for a greater degree of control than the Bishop was willing to permit.

Out of this "Colored Methodist Society" came the first two black churches in Baltimore, Sharp Street and Bethel A.M.E. Church. Even though the separated group, by 1801 was being referred to as the African Methodist Episcopal Church, African was used simply as a means of distinguishing them from the white Methodist. The whole group remained under the governance of the white Methodist Episcopal Church until 1816. A great deal of controversy has developed as to which of the two churches was organized first. All existing records of incorporation and land purchases seem to indicate that the two churches were originally one. The group that left the Lovely Lane Church in 1787 was still intact in 1801 when Jacob Gilliard and Richard Russell purchased two parcels of land, located at Forrest Lane and Conwago Street, for a total of $870.00. The land was to be held in trust for the "African Methodist Episcopal Church." On May 15, 1802, Jacob Gilliard Sr., Richard Russell, William Moore, Richard Wallace, John Sunderland, Joseph Sellers, John Mingo Sr., Nero Graves and Paraway Bradford purchased a piece of land with buildings located at the intersection of Pratt and Sharp Streets for both religious and educational purposes described as follows:

> . . . that the said lot or parcel of ground and buildings with the appurtenances shall be for the use and benefit and serve as a school for the education of black children of every persuasion and also for the use, benefit and behoof (*sic*) of the Africans (*sic*) in the city of Baltimore and belonging to and in common with the

1 The Philadelphia blacks, like the Baltimore blacks, were separated from the white parent organization in the sense that the black religionists were physically separated from their white counterparts. The Bethel group in Philadelphia and the Sharp Street group in Baltimore remained an organic part of the white Methodsit church. The Sharp Street Church has maintained its original organic connection to the Methodist Episcopal Church right up to the present. Bethel in Philadelphia maintained the connection from 1787 until the establishment of the African Methodist Episcopal Church in 1816.

society of Christians commonly known by the name of the Methodist Episcopal Church in the United States of American according to the rules and discipline which from time to time may be agreed upon by the minister and preachers of the church or society of Christians at their first General Conference in the United States of American and in further trust and confidence that the said trustees and their successors shall at all times hereafter permit such ministers and preachers belonging to the said church or society of Christians as shall time to time be duly authorized by the General Conference to preach.

On May 30, 1811, the same men who were involved in the three earlier land transactions, being referred to as "Trustees of the African Church in the City of Baltimore," negotiated the purchase of an additional parcel of land which was adjacent to the "African Church." There are no intervening land records or charters that make reference to "The African Methodist Bethel Church of the City of Baltimore," before April 17, 1816. The move for a separate organization within the African Methodist Church Society of Baltimore corresponds with the General Convention of blacks favoring a total separation from the Methodist Church, which met in Philadelphia on April 9, 1816, to organize formally the African Methodist Episcopal Church. For some time before 1816 there were two black Methodist groups meeting in different places, but for all intents and purposes operating as a unit. The division was necessitated by the size of the African Methodists Society which, by 1802, had grown to 482 members. It is not clear when or how the division was made, but Daniel Coker [1] referred to himself, at that point, as the "minister of the African Methodist Episcopal Church in Baltimore" not as minister of the "African Methodist Bethel Church."

The Philadelphia wing of dissident Methodists worshipped apart from the white Methodists for twenty-nine years before they reached the conclusion that they and other black separatists should unite into one distinctive self governing body. The group subsequently extended an invitation to all who thought as they did to join them in Philadelphia. Upon receiving such news, Daniel Coker was jubilant. This was what he had hoped and prayed for. Coker recruited followers from the Baltimore African Methodist Episcopal Society. Upon this issue the membership was divided. There were those who felt that there were advantages to be had by remaining a part of the white Methodist Episcopal Church and therefore they adamantly opposed Coker and the separatists. At this juncture a permanent split was effected. Those who preferred to stay within the goverance of the Methodist Episcopal Church maintained the original name, the African Methodist Episcopal Society or Church as some called them. By 1816, this group was also being referred to as the Sharp Street A.M.E. Church because of its location at Sharp and Pratt Streets. The group separating, and joining Richard Allen and Absalom Jones, became known as the African Methodist Bethel Church.[1]

The sharp differences which led to this internal split within the Baltimore A.M.E. Churches were evidently very much alive in 1820. Daniel Coker, who by that date had immigrated to Africa, wrote in his "Journal" the following:

> Oh! brethren, who will come over to the help of the Lord? If you come as Presbyterians, come to support an African Protestant Church and not to make divisions. If you come as Methodists, come to support an African Methodist Church. We wish to know nothing of Bethel and Sharp Street in Africa--leave all those divisions in America. Before these heathens all should be sweetly united; and if darkness is driven from this land, it must be by a united effort among Christians. The Sharp Street brethren will be to me as the Bethel brethren, all will be alike. I wish to forget all such names and distinctions.

And thus in 1816 the final division of the Baltimore African Methodist Episcopal Church was effected. As of that date they moved forward in separate directions. The African Methodist Bethel Church became incorporated on April 17, 1816, by adopting a formal constitution to govern the new church. After the separation, Bethel and Sharp Street often competed for prominence in the black community. The Sharp Street Church, like the Bethel A.M.E. Church, was a community focal point, embraced a large number of affluent and socially prominent members and by 1865 was a major meeting house for fraternities and societies.

On July 18, 1832, the group still known as "The African Methodist Episcopal Church in the City of Baltimore," [1] which had two churches "commonly called the Sharp Street and Asbury Churches," and an acting minister the Reverend John C. Lyons, announced the election of William Watkins, Spindle Williams, Peter Barnett, Robert Bowser, Richard Carey, Joseph P. Wilson, Thomas Hilliard, Perry Smith and Thomas Jackson as trustees. To qualify as a trustee, one had to hold a membership for three years and be above twenty-five years of age. The trustees were given the power to bargain, sell lease or convey any part of the church's property and make any and all decisions pertinent to the church. In executing this document, the Sharp Street Church became formally incorporated for the first time.

At the time of incorporation, the church still occupied the property purchased in 1802 and 1811. The original trustees involved in the purchases had not been aware of the legal ramifications which would be incurred as a result of specific trust clauses which were written into the original deeds to the property. In particular, there were problems presented by the clauses which referred to the lots, parcels of ground, buildings, rents, issues and profits being held in trust for the benefit and use of "black children of every persuasion" for educational purposes. These trust clauses prevented the land from being sold, since no one would accept the property by purchase as long as they were in effect.

It is not clear why these clauses were inserted in the deeds, however it appears that a great deal of dissatisfaction arose among the trustees and members between the time of purchase and 1832.

The trustees, acting for the membership, attempted to have the "clouds" removed, but were only partially successful. Mr. James Carey, from whom the 1802 property was purchased, made an effort to clarify the deed to the first parcel of land. Mr. Sinclair, from whom the second lot was purchased in 1811, made another deed acknowledging the defects of the first. In the Articles of Incorporation effected by the trustees in 1832, the third article completely ignored the trust clauses and read as follows:

> That all the lands and tenements, with their appurtenances, now vested in the trustees for the use of the said Church and all other property of the said Church shall be vested in the corporate body and their successors forever, and the said corporation, with the consent and approbation of two-thirds of the male members above the age of twenty-one years who shall attend a meeting after being duly notified the preceding Sabbath in the several churches for that purpose, shall be, and they are hereby declared capable of bargaining and selling, leasing and conveying or making any disposition of any part of said property or any other property which may hereafter be acquired by the said corporation in as full and effectual a manner as any person or body corporate may or can do.

The day these Articles of Incorporation were obtained, the holding of the property began to run adversely. The law of Maryland specified that adverse holding for twenty years gave an occupant a fee simple title. This was the solution to the problem; however, there is no evidence that the trustees had the slightest knowledge of the far reaching effects of their actions in either the initial acceptance of such clauses or the introduction of adverse holding through the Articles of Incorporation.

It was not until 1894 that the trustees instituted legal proceedings to test the question of title to the Sharp Street Church property. The first decision of the Circuit Court was negative; however, on December 28, 1895, Judge Harlan issued a decree giving the church a "fee simple and marketable title to the property." On April 1, 1897, Harlan's decree was affirmed by the Circuit Court of Appeals. The Articles of Incorporation had served a greater purpose than intended. [1]

After the title to the church property was cleared, the trustees considered building a new church which would be better located to accommodate the expanding membership. In the period immediately before and after the Civil War, the population expansion was phenomenal. By 1896 Sharp Street was located in the heart of the city. The building had been remodeled several times, but by the 1880's it was too small for the growing membership and all the church and community sponsored activities that were held in the church. Financially, the church was very secure, as it had been free from any encumbering debts since 1880. For fifteen or twenty years the membership agitated the question of a new church. The first definite move in that direction was made in September of 1886, with the purchase of a lot on Lexington Street. Dissension arose within the congregation, as to the propriety of building on Lexington Street, and so the idea was abandoned and the property sold in 1893. Some eight or ten other sites were considered, but in each instance there were enough objections to forestall any action being taken. Finally, in 1896, a lot was purchased on the north west corner of Dolphin and Etting Streets. The trustees planned to build a church which would surpass all of the other city churches in size and beauty. The total cost of the new church and lot was $67,311.51. It took a great deal of psychology and cajoling to subdue the doubts and criticisms advanced against the project by some members.

In order to prepare the congregation to accept its financial and spiritual obligations to the new church, John Henry Smith, Secretary to the Trustee Board and the Reverend D. W. Hays concocted the idea of publishing a newspaper which would answer some of the questions being raised as well as instill pride by presenting historical articles dealing with the past greatness of the church. In the early summer of 1898, Reverend Hays sent Smith the following communication:

> Bro. Smith: Today I have made a very thorough investigation of (*the*) price of paper and find that to charge 5 cents would seriously interfere with the circulation if not (cripple our scheme). 3 cents is all that we can ask with any hope of making it go and go it must if we are to accomplish our object: Perhaps with (*the second*) issue the paper may be enlarged and (*the*) price increased. The "Head" could not be made ready in time to print today. (*I*) will be at (*my*) *study* (*at*) 1 P. M. tomorrow.

Three issues of *The Appeal* were published. It was probably not intended to be continued after the new church was occupied in October, and so the last issue appeared in September of 1898.

The appellation "*The Appeal*" was probably the idea of John Henry Smith, who served as church historian on several occasions and appeared to be aware of the history of black Americans. He undoubtedly knew of "*The Appeal*" published before the Civil War by Henry Highland Garnett, one of Maryland's most noted black men.

1 Daniel Coker, an ex-slave from the Eastern Shore of Maryland, became noted as an educator, writer, Methodist minister and colonization advocate. He resided in Baltimore from about 1800 to 1820, at which time he immigrated to Africa.

1 Prior to this writing the idea has been furthered that two separate black churches, Bethel A.M.E. and Sharp Street M.E., existed as early as 1787. Baltimore land and charter records do not substantiate this view.

1 Even though the Sharp Street was not affiliated with the local or national African Methodist Episcopal Church, it retained the appellation African Methodist Episcopal until after the Civil War. The Board of Trustees was empowered by the church's male membership to institute legal proceedings to replace the word African with Colored in the title and much later to remove colored and simply refer to the church as "The Sharp Street Station of the Methodist Episcopal Church." The latter became the official name of the church as of 1871.

1 A. S. Oppe, WHARTON'S LAW LEXICON (London: Stevens and Sons, 1938, p. 34; John Bouvier, BOUVIER'S LAW DICTIONARY AND CONCISE ENCYCLOPEDIA (Kansas City, Missouri: Vernon Law Book Company, 1911), pp. 152-154; Adverse possession is one of the modes of acquiring title to property. In this case the title to the land purchased by the Sharp Street Church in 1802 and 1811 was in dispute because of the special trust clauses. In 1832 the trustees repudiated the trust by failing to recognize the earlier trust clauses in the letter of incorporation. In effect they openly set up exclusive title in the church and at that point the church possession became adverse to those for whom the trust was being held. The Statute of limitations was the source of title by adverse possessions. Thus after twenty years of adverse possession the church was freed from the trusts.

Each issue of *The Appeal* carried a description of the new church. The building would cover the entire lot, which was 91 feet 6 inches by 90 feet 5 inches, and would be two stories in height. The exterior walls were all faced with woodstock granite and lined on the inside with brick. The style was perpendicular gothic with gables on each of the four faces. The basement was designed to house a lecture room, a primary classroom and six classrooms which could easily become one large room by means of sliding doors. A kitchen, library and two restrooms would also be located in the basement. The second floor would feature the pastor's study and a circular auditorium. A circular gallery around three sides of the church could seat five hundred persons. The gallery level would include a trustee board room with a walk in fire proof safe built into the wall. It was proudly advertised that the building would be lighted by electricity and heated by steam.

In addition to owning church property which included a parsonage and several other houses, the Sharp Street M. E. Church owned one of the larger black cemeteries. The church owned and operated a cemetery in 1807 and continues to do so. In June of 1807, the trustees, viz., Jacob Gilliard, Richard Russell, William Mason, John Sellers, Richard Wallace, John Sunderland and John Mingo, purchased from Francis Hollingsworth two and a quarter acres and 89 perches of land in Baltimore County. $950.00 was paid for the burial site. Because the land was conveyed as a burial ground, it was convertible to the original owners when it would no longer be used for that purpose. When the trustees decided to sell they had to do considerable advertising for heirs, two of whom were found. It was necessary to settle the claims of the heirs before the land could be sold. On July 26, 1861, John S. Rayner purchased the property for $9,500. The court costs, lawyers' fees, advertising, heirs' claims, removal of the dead and various other expenses totaled $3,542.18. Approximately $2,000 was expended in removing the dead to Laurel, which was the oldest black cemetery in the city. The remaining money, $5,957.32, was equally divided between Sharp Street and Asbury Churches.

In 1871, the trustees purchased land from the Glenn estate. The Glenns, Henrietta, William and John, were among the wealthiest whites in Baltimore. Most of their money was realized through real estate. The land was located in the 13th district, near Mt. Winans. Later, by 1894, it adjoined Hullsville. This was an area populated by a substanital number of black people. The cemetery became known as Mt. Auburn. With John Henry Smith serving as agent, the cemetery became one of the most profitable ventures in which the church engaged.

The success of any institution is in part a reflection of a consistency in the selection of capable and dedicated personnel, who are able to work harmoniously with the membership in propelling the institution to a position of maximum development. The Sharp Street Methodist Episcopal Church, during the nineteenth and early twentieth century was a wellspring of talent. There was never a problem in securing trustees, class leaders, stewards, and church managers who possessed special talents and abilities applicable to those positions. A number of lay leaders held offices in one or more fraternal and social organizations. A few not only held local offices but national offices as well. Despite the paucity of black professionals in Baltimore, Sharp Street was able to attract, to its membership, significant numbers of doctors, dentists, lawyers, teachers, skilled artisans, and businessmen. These individuals functioned in the church with draymen, laborers, laundresses and others who pursued similar types of occupations. The flexibility and openness which existed in the church, also existed in societal organizations. This was at least true throughout the nineteenth century. By the late nineteenth century exclusive social clubs were becoming very popular in Baltimore and in other cities. Social stratification, based upon occupational and complexional differences, was gradually finding its way into the church. Certain elements of exclusivity were to be found in the Sharp Street Church, however they were not ubiquitous. The minister was the most important factor in the meshing of the diverse membership. An enlightened leadership was a necessity in an institution as large as that of the Sharp Street Church.

Ministers were essential to the development of nineteenth and early twentieth century community thought and institutions. Even though the minister was considered to be an important leadership figure in the white community, he never was able to achieve the status that was bestowed upon the black minister. This is easily explained by a cursory examination of social stratification in white America. Historically, white Americans have been able to pursue a wide variety of occupational choices not available to black Americans, thus numerous white professionals held positions authority which outranked that of the white minister. In the black community the minister and teacher were able to wield an inordinate amount of influence. Until the twentieth century black businessmen and professionals appeared in very restricted numbers. However, in proportion to the black population, the number of black professionals even in the twentieth century was never adequate. Baltimore, because of its urbanity, well developed community institutions and large black population, tended to attract greater numbers of black professionals. Even as the number of black professionals expanded, the black minister was able to maintain his power base. The black church afforded the minister a ready made leadership in the community at large.

Prior to 1865, black Methodist Episcopal ministers were not appointed to pastor the Sharp Street Methodist Episcopal Church. From the late eighteenth century until 1830 there were three white Methodist Episcopal ministers in charge of the entire area of Baltimore City, including both the white and black congregations. In 1830 a minister was appointed for the purpose of working specifically among the "colored". It was at this time that Sharp Street and Asbury were set off as separate stations and the Reverend Joseph Frey, a white minister, was appointed at the Spring Conference to pastor the two churches. The Sharp Street and Asbury Church memberships were not pleased by this move. They evidenced their displeasure by continuing to petition the Baltimore Conference of the Methodist Episcopal Church to appoint black ministers to pastor the black churches. Black ministers were licensed to preach in the Methodist Episcopal Church after 1800, but failed to receive regular appointments. They were placed in subordinate positions and were not promoted to the higher ranks of the ministry. One of the general complaints made by the members of Sharp Street and Asbury Church was that black ministers were limited in their sphere of operation and that they had no opportunity to be "extensively useful" because the white Methodists refused to admit "to seats and votes" in the annual conferences "the descendants of Africa", no matter how qualified they may have been as ministers. Because of the exclusion of black ministers from the annual conferences, black Methodists as early as 1848 requested that the General Conference of the Methodist Episcopal Church organize a black annual conference within the bounds of the Baltimore Annual Conference.

It was not until 1864 that favorable consideration was given to the request of blacks that an annual conference be established for them. October 27, 1864, was a historic date. For the first time a black secretary was elected and black presiding elders and preachers were appointed. This was also the first time that black preachers were admitted on trial. At this initial session the ministers provided for the purchase of a journal, a conference trunk and the publication of their annual minutes. Bishop Scott spoke, stating that it was important that on the day that the first Annual Conference of Colored Preachers of the Methodist Episcopal Church, "ever held in the State of Maryland, closes, is the day on which the dominion of Slavery ceases". He exhorted them to prove to the world their capacity for self government.

By the fourth session of the Washington Annual Conference, meeting in March, 1867, the churches had effected a detailed and complex organization involving committees for all the varied church activities, the main ones of which were those dealing with the Bible Cause, Temperance, Sunday Schools, the Freedman's Aid Society, the Centenary Biblical Institute and the Common Tract and Education Committee. The discussion at the conference generally centered around education. Ministers, both itinerant and local, were admonished to give sermons advocating the "vital importance of education as being the great lever for elevating our race, morally, religiously, socially and politically". The Education Committee reported that $5,000 had been appropriated for the education of "young colored ministers". It recommended that the following resolution be adopted:

> Resolved, that each Presiding Elder request every preacher in his district to raise a collection for educational purposes. Resolved, that we continue the agitation of this very essential subject until our people are fully aroused to its importance.

The Conference staunchly supported an educated ministry and to achieve this singular purpose they stressed that the Centenary Biblical Institute, a Methodist Episcopal school located in Baltimore, designed especially to train young black men for the ministry, should be supported.

The ministers who pastored the Sharp Street Church, during the period 1865 to 1920, were known for their character and scholarship. In view of the level of education achieved by most blacks in the period prior to 1900, it could be asserted that the ministers at the Sharp Street Church were on a whole highly educated. Ministers, such as the Reverends D. W. Hays, J. A. Holmes, H. A. Carroll, E. W. S. Peck, N. M. Carroll, I. L. Thomas and W. A. C. Hughes received theology and college training. Graduating from the Centenary Biblical Institute (Morgan State College), Howard University, Storer College, Central Tennessee College and Ashmun Institute (Lincoln University), they were viewed with great pride and were expected to provide leadership not only in the church, but also in the community. Other ministers, such as the Reverends J. H. Brice, Warner Cook, James Peck, J. W. Dansbury and S. G. Griffin, reaching their majority prior to the Civil War, were educated either by tutors in the Sabbath Schools or in the private day schools which were operated in Baltimore and in some other cities and towns.

Black leadership in Baltimore was dominated by ministers throughout the nineteenth century. They represented one of the largest groups of educated blacks in the society. In addition to being ministers, they were teachers, politicians, social workers and in some cases medical doctors. In many cases they formed the vanguard of those protesting segregation and discrimination. Ministers of all denominations participated in race movements designed to upgrade the status of black people. Through the city wide, non-denominational Ministerial Alliance, the ministers articulated their concerns and sought solutions to general and specific problems. In 1869, they met to discuss the "religious and moral condition of the hundreds of young and old men . . .", "who never attend any place of worship, but spend their time on the Sabbath day in drinking saloons and other places". This meeting led to the organization of a Young Men's Christian Association. During the 1880's, the alliance supported a movement led by the Reverend Harvey Johnson, the pastor of the Union Baptist Church, to eliminate the Bastardy Act [1] and to get black lawyers admitted to practice before the bar. In 1892, they met to protest the Southern lynchings of blacks. In 1898, the Ministerial Alliance, condemned social clubs and liquor drinking; investigated a means to decrease the high death rate of black people in Baltimore; expressed indignation over the assasination of the black Postmaster of South Carolina; discussed and delineated the political issues of the day; and registered protest over the lynching of Garfield King of Salisbury, Maryland. By 1902, the alliance was marshalling votes to defeat the proposed Maryland Jim Crow Car Bill. The Reverend D. W. Hays was a member of the Baltimore delegation which appeared before the State Legislative Committee on Corporations to protest the passage of the Jim Crow Car Bill. In 1906, the alliance passed resolutions, "commending the efforts of the Congo Reform Association and other agencies in aiming to have the Belgian government to ameliorate the condition of the Congo natives" and "in behalf of the dismissed battalion of the Twenty-Fifty Infantry". Members of the Ministerial Alliance supported the Anti-Saloon League Movement, the Suffrage Movement and the World War I Maryland Council of Defense. Hundreds of causes in Baltimore were supported through the material, spiritual and political efforts of the Baltimore Ministerial Alliance.

Apart from participation in the non-denominational Ministerial Alliance, the Methodist Episcopal ministers, in 1871, organized the Methodist Episcopal Preacher's Meeting. Membership was extended to ministers of the Methodist Episcopal Church stationed in Baltimore and adjacent circuits and to the presiding elders who resided in Baltimore.

These forums, held in the pastor's office at the Sharp Street Church, were attended by ministers from Asbury, John Wesley, Centennial, Sharp Street, Orchard Street

(later Metropolitan), Ames and Waugh Chapel, Severn, Patapsco and Gunpowder Circuits, Chesapeake, Potomac, Baltimore and Washington Districts, Govanstown and the Saratoga Mission. These meetings provided the ministers with an opportunity to engage in intellectual debates of complex theological questions and to formulate strategy to deal with race problems within the Church hierarchy and the society. Ministers reported on "the temporal and spiritual condition of their charges" at the first meeting in each month and they prepared essays which were read at the weekly meetings. These essays were subject to corrections and criticism. Occasionally, the M. E. Preachers' Meetings were visited by bishops, ministers and laymen belonging to other denominations. Bishops A. W. Wayman and J. A. Handy, of the A.M.E. Church, and the Reverends Harvey Johnson and John C. Allen, of the Baptist Church attended several meetings. During these visits the discussions centered around interdenominational civic and church concerns. Many other local and national figures, black and white, were invited to speak to the group on selected topics, or attended the meeting to solicit the support of the M. E. ministers for special programs and to promote publications such as newspapers and books.

Three major themes dominated the discussions of the Methodist Episcopal Preachers' Meetings. The ministers discussed questions involving Biblical interpretations, the improvement of church services and the application of church theory to existing societal patterns that either reflected or threatened the status quo. At the beginning of each meeting, after the devotional service, each minister would give an account of his work the previous Sunday. These reports show that Sunday sermons were given on subjects such as the following: "The ability of Christ to answer all our requests by faith", "Character required by a servant of God", "The Mutability of God", "The failure of man and the durability of God", "God is love to a perishing world", "The expiration of the world and the glory of the future", and "Causes and results of the late war". Many sermons pondered questions of faith, grace, salvation, sanctification and justification. The question of sanctification in particular seemed to intrigue the ministers as they wondered if it was important for all Christians and whether it was possible to be instantly sanctified. It was decided that the subject of sanctification would be a topic upon which all ministers should "explicitly" expound to their congregations.

Ministers of the Sharp Street M. E. Church sermonized on a number of biblical, historical and eventful topics. In 1909, the Reverend W. A. C. Hughes preached a series of sermons on Elijah the prophet. These sermons created widespread interest among members of the church. In 1904, the Reverend I. L. Thomas, delivered a number of sermons on the subject of suffrage. An editorial in the *Afro-American Ledger* praised him for his "agressive reaction" to the question of disfranchisement. Other ministers were called upon to emulate the Reverend Dr. Thomas, who in part stated the following:

> To make the Negro the only anvil on which to beat out perpetual political power by the hammer of prejudice should not be tolerated by Christian people. Is it right? Is it manly? Is it Christlike? Can such discrimination endure? Why not the Christian pulpit and the press speak out in our defense? Justice demands it.

In 1911, the Reverend W. A. C. Hughes delivered sermons which revealed the evils of the Digges Disfranchising Amendment. He spoke as follows:

> At this particular time in the life of our commonwealth there comes a call to men of thought and action to take the field in a valiant effort to repulse the despotic attempt of certain political bosses in our State to take from the hands of a large constituency their manhood rights and the protection they have against political fraud which so often creeps into the government.
>
> Will Maryland in the face of all history seek to establish a measure so thoroughly partisan and rank with injustice? Twice an attempt has been made. A third time the voters must render their decision.
>
> 'Eternal Vigilance is the price of liberty.' We are not to sit by easily and say this measure cannot win because it has been defeated before.

Ministers held forth in the pulpit and were often quoted in the press, but they were dependent upon class leaders, trustees, stewards, church managers and other church appointed or elected personnel, for the development of programs which would insure the financial and spiritual success of the church. In particular, class leaders and trustees were crucial elements in the structure of the Methodist Episcopal Church. The class leader was a basic and vital link to the membership. The Methodist Discipline required that each church society be divided into classes, which comprised anywhere from twelve to twenty or more laymen. Each class had a "leader", whose responsibility involved scheduling weekly meetings in which members discussed personal and spiritual problems, made donations to be utilized for ministers salaries, church expenses and to alleviate church or community poverty. Class leaders in turn were responsible for giving weekly reports to the ministers concerning the physical and spiritual status of class members and weekly payments of class dues to the stewards.

It was considered a single honor to be appointed as a class leader. At death, obituaries might not mention one's occupation, but they were sure to state one's church affiliation, to be followed by a listing of other status positions held within the church. Invariably individuals were singled out as class leaders, trustees, stewards and presiding elders. In the 1820's, 1830's and 1840's, Sharp Street's class leaders reflected the gamut of jobs held by free blacks in Baltimore. John Fortie, a minister and teacher; Phillip Lee, a minister; Lewis G. Wells, a minister and Baltimore's only black doctor; Jacob Fortie, a shopkeeper; James Davis, a drayman; Isaac Jones, a laborer; Robert Prout, a cordwainer; Thomas Watkins, a porter; and David Wilkinson, a cooper are representative of the type of men who served as class leaders during the antebellum period. Prior to the Civil War the Sharp Street Church had at one time as many as forty-three class leaders. By 1887, the number of class leaders had decreased to thirty-two. This decrease was due in large measure to a drop in membership. Betwen 1830 and 1880 the church membership ranged from a high of 2,169 persons to a low of 1,100. The class leaders of the 1880's and 1890's were well known prominent men, who like their earlier counterparts, pursued a variety of occupations. Among the thirty-two class leaders, listed for 1887, were four waiters, seven porters, five laborers, a sawyer, a whitewasher, a chiropodist, a minister, a tinner, a steward, two stall operators and an engineer. The list included well known community figures such as, Dr. Charles H. Weems, John H. Roles, Lambert Nicholson, William F. Taylor, Powhatan Stark and Frank Tasker. With few exceptions the names of these antebellum and late ninteenth century Sharp Street Church class leaders carried great weight in the Baltimore black community.

Trustees, like class leaders, occupationally were representative of the church membership and the larger community. Sharp Street's trustees literally supervised the operation of the church. Their first and foremost function was to see that the church remained fiscally sound. Because the transactions of the Trustee Board were so crucial to the operation of the church, ministers participated in the board's deliberations. The purchase of and the holding of church property, the paying of debts and repairing of the church were just a few of the trustees functions. They also scrutinized and passed upon all applications for usage of the church facilities and instituted procedures to change church policy. The minister and the nine trustees met weekly to discuss church business. Trustees were elected annually by the Fourth Quarterly Conference of the Circuit. The length of a trustees service depended upon the maintenance of an impeccable moral character, ability and diligence in carrying out the functions of the board and regular attendance at board meetings. John Henry Smith, the cashier for the Chesapeake Marine Railway and Dry Dock Company and the agent for Sharp Street's Mt. Auburn Cemetery, was one of the few trustees to serve on the board for approximately forty-seven years. He was a man of broad experience whose knowledge of finance and law was exceptional. Emanuel Mitchell, a shoemaker, served on the board for over twenty years; William I. Butler, Sr., a well known cooper, served for over ten years; and W. Ashbie Hawkins, the distinguished barrister, served for an indeterminant number of years. In the absence of a chronological listing of trustees, it is not possible to analyze the precise make up of the board for the entire time period under study. However, an analysis of scattered lists from 1865 to 1910, indicated that businessmen, lawyers, and individuals with some exposure to business techniques, were consistently elected to the Sharp Street Board of Trustees.

While it is true that trustees were not always in perfect agreement and harmony with reigning ministers, they seldom openly challenged ministerial authority. In July of 1910. John Henry Smith, a very prominent church and community figure, at a quarterly conference meeting preferred charges against the administration of the Reverend W. A. C. Hughes. This event created a sensation in the church and larger community. Essentially the disagreement developed as a result of the waging of a very unique fund raising contest in the Sharp Street Church. The contest was called the "War of the Roses", reminiscent of the famous fifteenth century British "Wars of Roses". The church was divided into two armies, under the leadership of the pastor, the Reverend W. A. C. Hughes and John Henry Smith. Hughes, the Duke of York, was the leader of the White Roses and Smith, Henry of Lancaster, was the leader of the Red Roses. On the appointed day, both armies assembled in the church dressed to suit the occasion. The White Rose Division with $1.576.16 and the Red Rose Division with $1,533.75, raised a total of $3,109.91. Prior to the announcement of the totals, Reverend Hughes received information about how much money John H. Smith had raised. Utilizing the secret information, Hughes and his captains succeded in surpassing the Red Roses' total by a small margin of $42.00. The controversial contest ended in June of 1909, but John Henry Smith, not willing to forget the method of defeat, kept the issue alive until it reached insurmountable proportions. In December of 1910, Smith wrote a letter to the *Messenger*, the official organ of the Methodist Episcopal Church, in which additional charges of dishonest behavior were imputed to the Reverend W. A. C. Hughes. John Henry Smith called for the dismissal of the minister. The congregation passed by an overwhelming vote, a resolution declaring that they found the charges unsustained. John Henry Smith and his friend and ally in this dispute, W. Ashbie Hawkins, were summarily dropped from the Board of Trustees.

Trustees, occasionally were confronted with unpleasant court suits undertaken by laymen who challenged the authority of the board to institute changes in the church. An example of this occurred in 1860. At the opening services, after the Sharp Street Church had undergone substantial renovations, the choir with the consent of the trustees introduced a "melodeon". Neither the trustees, nor the choir members thought that this would meet with opposition and were simply concerned with making the services as interesting as possible. A number of the older members of Sharp Street and the other black Methodist churches "became very much incensed" at the introduction of instrumenutal music. A group of laymen, under the leadership of George Washington Perkins, formally charged the trustees with misappropriating funds and with introducing instrumental music into church services. The trustees held that they were vested with he authority to make innovations and thus would not yield to the pressure of the dissenting church members. Perkins and the laymen took the case to court. The trial was conducted by Judge Alexander of the Circuit Court. The court found no basis for the charge of misappropriation of church funds, but the Judge rendered a decision granting a perpetual injunction against the use of instrumental music in the church. The trustees appealed the verdict and two years later the Circuit Court of Appeals reversed Judge Alexander's verdict. The "melodeon" remained silent in the interim period. The trustees at the time of the law suit were Henry H. Tarter, James Peck, David P. Jones, James A. Harris, Samuel Trusty, James W. Dansbury, Joseph J. Purviance, Richard Bush and John Mayberry.

In Baltimore, during the late 1840's and early 1850's, some white Methodists and some members of the independent African Methodist Episcopal churches were outraged by the attempts of some individuals to introduce choral music and musical instruments into the church. Many Methodists believed that music of any kind was the work of the devil. Withdrawals and small splits often followed the introduction of music into the churches. As late as 1870, few black churches owned organs or sanctioned large choirs and the extensive use of music during the church service. In 1871, after the court ruled that music could legally be introduced into the church services, the Reverend R. H. Robinson suggested that a large organ be purchased. Mr. Pomplitz, the most noted organ builder in Baltimore, was enlisted for the job. The organ costing

$2,000 was installed in the church during the early part of 1872. The Sharp Street Methodist Episcopal Church became the first black church in the city to introduce music on a large scale.[1]

The trustees routinely handled a number of procedural questions which were indicative of societal concerns and which had implications beyond the church. Clearly the church and all other black institutions during the nineteenth and early twentieth century were male dominated. Females in the church functioned at the discretion of males. They were not permitted to vote; they could not occupy the mourner's bench; and were not ordained as ministers. They were generally found in subordinate roles, which did not require any major decision making and which were in accordance with what was deemed to be the legitimate role of the female. They administered to the sick and elderly, developed sewing and quilting associations, formd service auxiliaries to male organizations and engaged in fund raising. Ministers and trustees periodically engaged in debate over the question of the place of women in society, the kind of roles they should assume and the treatment they should be accorded. Methodists Episcopal ministers, attending a "Preachers' Meeting", in the Sharp Street Church in 1877, concluded that "Sad as it is woman is as much inferior to man as man is to God". The trustees shared this view, but decided by 1871 that the issue of "promiscuous seating" should be voted upon. In the matter of seating, males and females had always been strictly segregated within the church. On June 12, 1871, all male members twenty-one years of age and older, assembled in the main auditorium of the church to vote for or against "promiscuous seating." Out of a total membership of 1,749, only ninety-two persons voted. Of those members present, forty-five voted for, forty-seven voted against and two-thirds abstained from voting on the proposal. On October 31, 1873, the trustees discussed the "ways and means to have the congregation seated promiscuously." There is no indication of how this decision was reached; however in 1873 males and females were allowed to sit together in the church for the first time.

Throughout the period, trustees and laymen alike were actively engaged in organizational and building problems, which took a great deal of time, however they also participated in discussions and movements which focused upon the major issues confronting blacks and whites in America. During the antebellum period, even though Baltimore boasted of the largest free black population in the nation, slavery was a major topic of discussion. Men like Hezekiah Grice, William Watkins, Levin Lee, Samuel Chase and Daniel Coker, to name a few, were known throughout the nation for their eloquence, intellect and boldness in speaking out against slavery. They and a number of other free blacks in Baltimore were identified with the Colonization debates and participated in the early convention movement among blacks. The Sharp Street Methodist Episcopal Church and the Bethel African Methodist Episcopal Church, with auditoriums which seated upwards of around 1,800 persons apiece, were the favored meeting spots for major national and local conference and meetings. The citizenry rallied support for the abolitionists cause and encouraged free blacks to ignore the call of the locally based Maryland Colonization Society. Noted black leaders and abolitionists spoke in these churches. Despite the pleas of many, some Baltimorean chose to leave the country and immigrate to Haiti, Liberia and Canada. Those who left the city and the Sharp Street Church were in the minority, most free blacks chose to stay and fight the spectre of oppression.

Long before the establishment of the Washington Annual Conference, Sharp Street had become the leading black church in Baltimore, followed closely only by Bethel. The church before the Civil War served both free blacks and slaves. It even included fugitive slaves on the membership rolls. It was a meeting place for blacks to discuss and plan strategy, to solicit funds to be used in purchasing the freedom of slaves, and to outline the activities of the Africans Colonization Society in Baltimore. It was also one of the major meeting places to discuss attempts to oppose free blacks in the late 1850's.

The oppression and suppression of free blacks in Maryland was a major topic of discussion during the 1850's. In 1859, Curtis Jacobs a white state legislator from Worcester County, Maryland, introduced a bill in the legislature which aimed at ridding the state of its free black population. Several of the provisions of the Jacob's Bill were directed to the elimination of the black church as a force within the black community. Black people were not to be allowed to attend any religious meetings except in the presence of a white person and then only in the daytime. All black churches were to be sold and the profits were to be applied to the education of white children. The bill also proposed that no more slaves be set free, and that free blacks between twelve and fifty years of age should be hired to a white person for a term of years with the privilege of totally renouncing their freedom and going into slavery for life. It further aimed at controlling their movement by stipulating that no black person was to be allowed to travel at night without a pass or to move from the city to the country or from the country to the city, except in the service of a master or an employer. Along with the John Brown raid at Harper's Ferry, Virginia, this bill became the main item of conversation and concern among black people in Baltimore. Numerous meetings were held at Sharp Street and Bethel Churches to discuss how to prevent the passage of such an obnoxious and threatening measure. On March 10, 1860, the *Anglo African* newspaper reported on one of the meetings held to discuss the Jacob's Bill. The article stated the following:

> Old Sharp Street Hall was crammed to over flowing to hear from Messrs. Hacket and Bishop, who had just returned from Annapolis, our State Capitol. Mr. Hacket is a working man, he loves, lives and works for his race. He alone obtained 1,000 signatures against the Jacob's Bill. He was the first man to call a meeting to organize the "Protective Association" to look after the bills before the Legislature of Maryland.

The church played a major role in providing the leadership which engaged in confronting the racism, the segregation and oppression facing not only its membership, but also black people in the larger society. Protest was often conceived and strategy was often developed within the church. Concerned laymen and ministers participated in protest movements which aimed at bettering the living conditions of all black people. Black protest in Baltimore during the period 1865 to 1910 centered around educational, political and economic problems. The Sharp Street Methodist Episcopal Church continued to be one of the major meeting places where the issues were defined and the questions were debated. Questions involving the issue of public schools for blacks, the hiring of black public school teachers, blacks obtaining the franchise, usage of the black vote, the formation of independent black political clubs and the disfranchisement of black voters in Maryland are representative of a very small portion of the topics discussed at meetings held at the Sharp Street Church.

Very early in its existence, the Sharp Street Church assumed a commitment to function as a community institution. The church was literally a clearing house for all community activities and needs. Ministers and influential laymen were approached by white and black businessmen and asked to identify responsible church members interested and qualified to work at certain jobs. With a membership that ranged from a low of 1,200 to a high of 2,100, during the years from 1820 to 1910, it was necessary to institutionalize the church involvement in job procurement. Thus, in the 1850's the church operated an intelligence agency, which was an employment bureau for its members. In 1910, the N. M. Carroll Chapter of the Epworth League, of Sharp Street Church, opened a soup house, where soup and coffee were sold for a small sum to those who could afford to pay and where the "deserving poor", who could not afford to pay, were served free of charge.

The Sharp Street commitment to being a community institution led it to become the first black church in Baltimore and one of three churches in the country to establish a community house. Church members and community supporters turned out in July of 1921 to witness the formal dedication of the new community house. The new building, which cost $85,000 was four stories high and included room for boys scouts and camp fire girls, a kindergarten, meeting rooms for older persons, thirteen dormitory rooms for girls, a large gymnasium and a well-lighted roof garden. Shower baths, tubs and lavatories were located on every floor. The community house idea was conceived by the Reverend M. J. Naylor, but the building was completed under the administration of Rev. C. Y. Trigg. Two social workers, Miss Elsie M. Mountain of Columbus, Ohio and Mr. William F. Jones of Memphis, Tennessee, were appointed to direct the community activities.

During the nineteenth and early twentieth century the Sharp Street Methodist Episcopal Church was one of the most important institutions in the Baltimore black community. It was more than a spiritual reservoir, indeed, it was a powerful socializing force and an essential instrument for social reform. Its community and church functions were as diverse as its membership and church organizations. The church was often singled out for its excellence in music and ministerial leadership and for being the first black church organization to be founded in Baltimore. In addition to those achievements it was the first black church in the city to inaugurate music on a large scale, to build a community house and to introduce the idea and practice of the "Queens Rally", an extremely useful and popular fund raising activity. By 1920, the Sharp Street Church was the wealthiest and one of the most influential black churches in Baltimore, in Maryland and in the Washington Annual Conference of the Methodist Episcopal Church. Its greatness extended beyond bricks and membership numbers, for underlying all of the successes was the tradition of transmitting hope and faith to generations of blacks who had to endure and survive in a hostile society. It served as a "vehicle for psychic and emotional handling of the terrific strains that accompany oppression and suffering".[1]

Begining at this point, we continue the Church's History with a reprint of material published during the Bicentennial Year. The writer, Rev. Richard L. Clifford, used information provided by: Dr. Edward N. Wilson, Mrs. Henrietta J. Douglas (deceased), Mrs. Zella Washington, Mrs. Edna Rawlings and Mr. Frank B. Butler.

Slavery in Maryland was abolished November 1, 1864, one month after the close of the First Annual Conference For Colored Preachers held in a new church edifice which replaced the church of 1802.

At the closing session of the conference the Sharp Street Church pastor offered this resolution: "Resolve, above all, that we do hereby offer devout thanksgiving and praise to the giver of all good things, for the blessing of his Providence in making Maryland a Free State, and restoring liberty to many of our brethren who have heretofore been in bondage, To God be the glory, and to us, the privilege and duty of making this dispensation available to our moral and intellectual elevation".

The last words of the above resolution "intellectual elevation" sent forth the challenge which resulted in the Centenary Biblical Institute, which subsequently became known as Morgan College, then Morgan State College and is now Morgan State University. The fact that Centenary Biblical Institute held its first classes (1867-72) in Sharp Street Church ties these two institutions together with a tie which we hope will never be broken.

In 1870 an organization was established for the development of an aged Men's and Women's Home. This was the beginning of the N. M. Carroll Home for the aged. In 1896 a parsonage was purchased at 507 W. Lanvale Street. The present parsonage at 3602 Cedardale Road was purchased in 1969.

A few members of Sharp Street Church left the area in South Baltimore to establish a village on the wide side of Hollins Ferry Road in 1870. The church saw a need to minister to this area. Soon after the purchase of the cemetery, Sharp Street Church built a chapel on one corner of the land and named it "Sharp Street Mission"

[1]The African Methodist Episcopal Churches in Baltimore utilized music in their services as early as 1850's, however their musical instruments were modest in comparison to the organ installed in the Sharp Street Methodist Episcopal Church in 1872.

[1] Calvin E. Bruce, "Methodology in Afro-American Religious Studies," Paper presented at the annual convention of the Afro-American Religious Group of the American Academy of Religion, St. Louis, Missouri, October 1976.

NOTE: The Souvenir Journal Committee is indebted to Dr. Thomas for the researching of the preceding material. Dr. Thomas holds a B.A. Degree from Allen University in Columbia, South Carolina, an M.A. Degree from Atlanta University in Atlanta, Georgia and the Ph.D. Degree from the Goerge Washington University in Washington, D. C.

(1876). This building is still owned by the "Sharp Street Memorial Church and is now known as "Mount Winans United Methodist Church".

In the present edifice, the same influence has been continued as in prior buildings. One of the most significant advancements was the organization of the Baltimore Branch of the N.A.A.C.P. by the late Dr. Lillie M. Jackson. The contribution of this great woman and her dedication to the cause of freedom has spread through out the world.

Beginning in 1802 the pastors were white. The preaching and immediate supervision was carried out by Black local preachers. Immediately prior to and continuing after 1864 organization of Washington Conference the pastors were as follows:

6	Mos.	Benjamin Brown, Sr.	1864
1	Yr.	John N. Mars	1864-1865
1	Yr.	James Harper	1865-1866
1	Yr.	John H. Brice	1866-1867
1	Yr.	Warner Cook	1867-1868
1½	Yrs.	James Peck	1868-1869
6	Mos.	Thomas A. Davis	1869-1870
3	Yrs.	Robert H. Robinson	1870-1873
3	Yrs.	Perry G. Walker	1873-1876
1	Yr.	Henry A. Carroll	1876-1877
3	Yrs.	Charles G. Key	1877-1880
3	Yrs.	John A. Holmes	1880-1883
2	Yrs.	James W. Dansbury	1883-1885
3	Yrs.	E. W. S. Peck	1885-1888
3	Yrs.	Samuel G. Griffin	1888-1891
5	Yrs.	Nathaniel M. Carroll	1891-1896
3	Yrs.	Daniel W. Hayes	1896-1899
2	Yrs.	Alfred Young	1899-1901
4	Yrs.	Isaac L. Thomas	1901-1905
7	Yrs.	W. A. C. Hughes	1905-1912
9	Yrs.	McHenry J. Naylor	1912-1921
1	Yr.	Charles Y. Trigg	1921-1922
1	Yr.	Julius C. Johnson (Asst.)	1921-1922
4	Yrs.	William H. Dean	1922-1926
4	Yrs.	Walter A. English	1926-1930
3	Yrs.	John W. Waters	1930-1933
9	Yrs.	Robert F. Coates	1933-1942
1	Yr.	Herbert A. Green	1942-1943
4	Yrs.	Kelly L. Jackson	1943-1947
8	Yrs.	Joshua O. Williams	1947-1955
7	Yrs.	Edward G. Carroll	1955-1962
2	Yrs.	Julius C. Carroll (Assoc.)	1956-1958
5	Yrs.	Kelly L. Jackson (2nd Pastorate)	1962-1967
3	Yrs.	Charles C. Thomas (Asst.)	1963-1966
3	Yrs.	Forrest C. Stith	1967-1970
2	Yrs.	Silas J. Mack (Asst.)	1968-1970
2	Yrs.	Rudolph Flood (Asst.)	1973-1975
7	Yrs.	Richard L. Clifford	1970-1977
		John W. Coleman	1977-

Our church is now facing a potentially new community. It must remember new occasions teach new duties. Moving toward the goal of serving this present age, we face the future with confidence and trust in God who has brought us this far on our way. We accept the challenge of the future with the strength of the past to push us.

OFFICERS FOR 1977

Co-Ordinator of Communication ..... Ms. Thelma Moore
Superintendent Church School ..... Ms. Marian Barclift
Lay Leader ..... Dr. Parlett Moore
Associate Lay Leader ..... Ms. Edna Rawlings
Associate Lay Leader ..... Mr. William Cley

LAY MEMBER(S) OF THE ANNUAL CONFERENCE

Lay Member ..... Ms. Rubye Gill
Lay Member ..... Mr. Charles M. Harris, Jr.
Alternate ..... Ms. Esther Jackson
Alternate ..... Mr. Robert Phillips
Chairperson of The Council on Ministries ..... Ms. Charlotte Harper

CHAIRPERSONS OF WORK AREAS

Ecumenical Affairs ..... Ms. Lottie Cole
Evangelism ..... Mr. Earl R. Smith
Evangelism ..... Dr. Broadus Sawyer
Missions ..... Ms. Constance Brent
Religious and Race ..... Ms. Rubye Gill
Social Concerns ..... Ms. Lota Howard
Stewardship ..... Ms. Leatrice Miles
Worship ..... Mr. John Jackson
Education ..... Ms. Florence McDonald

AGE-LEVEL COORDINATORS

Children's Ministries ..... Ms. Mozelle Armstrong
Youth Ministries ..... Mr. David Anderson
Family Ministries ..... Dr. Leonard Ford
Recording Secretary ..... Ms. Delores P. Kerr
Secretary of Career Planning and Counseling ..... Ms. Helen Thomas

MEMBERS AT LARGE OF THE ADMINISTRATIVE BOARD

1977

Mr. Aaron Ellis	Mr. George Fields	Ms. Edna Rawlings
Ms. Zella Washington	Mr. William H. Ross, III	Mr. Daniel Moore
Ms. Allegra Taylor		Mr. Samuel D. Mitchell

1978

Mr. Harry Gordon	Mrs. Ernest Queen	Mr. Michael Mitchell
Ms. Willie Cheatham	Dr. Vernon Pennington	Mr. Brightly Stewart
Mr. Robert Phillips	Ms. Mary Allen	Dr. Frederick Dedmond

1979

Mr. Earl Dougherty	Ms. Susie Reid	Mr. Milton J. Carr
Mr. William Cley	Ms. Grace C. Anderson	Mr. William L. Jones
Ms. Lillian Gordon	Mr. W. Warren Stanley	Dr. G. Franklin Phillips
	Mr. William T. Clark	

HEALTH AND WELFARE REPRESENTATIVE

Ms. Mary Allen

HONORARY MEMBERS OF THE ADMINISTRATIVE BOARD

Ms. Bessie Spring	Ms. Mamie L. Bishop	Ms. Lucy Mays
Ms. Daisy Walters	Mr. Lee Ames	Mr. William F. Gibson
Mr. Edward Britain	Ms. Catherine Moore	Mr. Bernard Whiting
Ms. Addie Moore	Ms. Edna Newton	Ms. Florence Kelly

COMMITTEE ON PASTOR-PARISH RELATIONS

Ms. Martha P. Allen, *Chairperson*

ANNUAL CONFERENCE

Mr. Charles M. Harris, Jr., *Lay Member*
Ms. Margurite Brown
Ms. Tamara Brown Moore
Dr. Thomas Hubbard
Mr. Timothy Smith (youth)
Ms. Estelle Stanley
Mr. William Lane
Mr. Wayne Monroe

COMMITTEE ON FINANCE

Dr. Earl O. Embree, *Chairperson*
Ms. Leatrice Mil
Ms. Rubye C. Gill
Mr. Earl Smith
Mr. Everett Butler
Ms. Olivia Fearon
Mr. W. Ernest Dennis
Mr. Aaron Ellis
Mr. Richard Garner
Mr. Frank B. Butler
Mr. Henry Lee
Ms. Allegra Taylor
Mr. Samuel T. Wilson
Mr. William H. Ross, III
Dr. Iva Jones Sawyer
Ms. Inez B. Smith

BOARD OF TRUSTEES

CLASS OF 1977	CLASS OF 1978	CLASS OF 1979
Mr. Dallas Barclift	Mr. Samuel Wilson	Mr. Charles Fletcher
Mr. William Harris	Mr. Elsworth Longhorne	Ms. Louise Dennis
Ms. Fannie Vaughan	Mr. George T. Knox	Mr. Clarence M. Mitchell

TRIER OF APPEALS

Dr. Edward N. Wilson

CHURCH TREASURER

Mr. Henry Lee

FINANCIAL SECRETARY

Mr. Frank B. Butler

MEMBERSHIP SECRETARY

Ms. Tamah Bowman

RECORDER OF WEEKLY ENVELOPES

Ms. Elaine Fields

PARSONAGE COMMITTEE

Ms. Willie M. Cheatham
Ms. Patty Burton
Ms. Bessie Springs
Ms. Inez B. Smith
Ms. Florence Johnson
Ms. Minnie Whiting
Ms. Catherine Moore
Ms. Robertine Clifford
Ms. Sadie Johnson
Ms. Theda Patterson
Ms. Clara Dyson

COMMUNION STEWARDS

Ms. Bernice Dutton, *Chairperson*
Ms. Constance Brent
Ms. Lillian Gordon
Ms. Grace Hy'Des
Ms. Estelle Stanley
Ms. Fannie Vaughan
Ms. Zella Washington
Ms. Delores P. Slye
Ms. Lorraine Townsend
Ms. Marjorie Bradley
Ms. Drewsey Cunningham
Ms. Frances Johnson

COMMITTEE ON RECORDS AND HISTORY

Dr. Edward N. Wilson, *Chairperson*
Mr. William H. Ross, Jr.
Ms. Edna Newton
Mr. William F. Gibson
Ms. Zella Washington
Ms. Theodosia Stokes
Mr. Samuel Wilson
Mr. Frank B. Butler
Ms. Louise Dennis
Mr. Bernard Whiting
Ms. Madeline Langhorne

COMMITTEE ON NOMINATIONS AND PERSONNEL

1977	1978	1979
Ms. Rita Hubbard, *Secretary*	Ms. Mary Ellis	Ms. Martha Bradford
Ms. Lillian Gordon	Mr. Everette Butler	Mr. Robert Larkins, Sr.

Congratulations on the occasion of our
175th Anniversary of Christian Leadership in the Baltimore Community

The Administrative Board

Left to Right , Delores Kerr, John W. Coleman, William Ross, III, (Chairperson), Charlotte Harper, Martha Allen, Charles Harris, Frank Butler, Constance Brent, Henry Lee, Myrtle Wake, Leonard Ford, Allegra Taylor, Ernest Dennis, Clarence Mitchell, Robert Phillips, David Anderson, Zella Washington, Edna Rawlings, Mary Mason, Samuel Mitchell, William Freeman, Mary Allen, Earl Smith, Marian Barclift, Esther Jackson, Warren Stanley, Estelle Stanley, Rita Hubbard, Susie Reid, Grace Anderson, Lottie Cole; (standing) - Earl Embree, Thomas Hubbard, Morris Queen, Samuel Wilson, George Fields, Hazel Phillips, John Jackson.

Not Shown - Aaron Ellis, Theresa Cley, Daniel Moore, Harry Gordon, Willie M. Cheatham, Ernest Queen, Vernon Pennington, Michael Mitchell, Brightly Stewart, Frederick Dedmond, Earl Dougherty, Lillian Gordon, William Clark, Milton Carr, William Jones, G. Franklin Phillips.

Some of the members of the administrative Board for the calendar year 1976 are shown above.

Mr. William Ross, III, *Chairman*

Martha Allen	Earl Dougherty	John Jackson	Ernest Queen
Mary Allen	Bernice Dutton	William Jones	Morris Queen
Charles Anderson	Aaron Ellis	Delores Kerr	Edna Rawlings
Grace C. Anderson	Earl O. Embree	William Lane	Susie Reid
Mozelle Armstrong	Olivia Fearon	Henry Lee	William H. Ross, III
Marian Barclift	Elaine Fields	Mary Mason	Broadus Sawyer
Constance Brent	George Fields	Florence McDonald	Iva Jones Sawyer
Frank B. Butler	Leonard Ford	Leatrice Miles	Earl R. Smith
Milton S. Carr	William Freeman	Clarence M. Mitchell, Jr.	W. Warren Stanley
Willie M. Cheatham	Rubye Gill	Michael B. Mitchell	William M. Stanley
William T. Clark	Harry Gordon	Samuel D. Mitchell	Brightly Stewart
Theresa Cley	Lillian Gordon	Daniel C. Moore	Allegra Taylor
William Cley	Lota Howard	Partlett Moore	Helen Thomas
Lottie Cole	Rita Hubbard	Vernon Pennington	Myrtle Wake
Frederick Dedmond	Esther Jackson	G. Franklin Phillips	Zella Washington
Ernest Dennis		Robert Phillips	Edward N. Wilson

Left to Right - Beatrice Bennett, Beatrice Dabney, Doris Vann, Selena Thomas; 2nd Row - Cridilla Brown, Edna Newton, Phyllis Valentine, Myrtle Wake; 3rd Row - Ella Hammond, Augusta Smith, Warren Stanley, Pauline Wilkins, Tamah Bowman.

Adult Bible Class

The Adult Bible Class is a part of the Church School. The class was once called The Harvesters. The present teacher is Mrs. Pauline Wilkins.

Altar Boys

There are both Altar Boys and Girls in our Church. The members serve in pairs each Sunday. The present Adult Advisor is Mrs. Dorothy Johnson.

Left to Right - 1st Row - Dorothy Johnson, Christopher (Tyronne) Phillips, Charles Harris, III, Edgar Chambers, Kevin Kelly, Keith Kelly, Kirsten McClary, Ricardo Langhorne, Zachary Kelly.

Left to Right - 1st Row - Sadie Johnson, Ada Stewart, Samuel Mitchell, Bessie Springs.

2nd Row - Nellie Sampson, Ruth Washington, Beatrice Burkett, Gladys Mitchell, Clara Dyson.

Altar Guild

The Altar Guild (once called the Robert F. Coates Altar Guild) maintains the Altar of the Church.

Left to Right - 1st Row - Bernice Dutton, Samuel Mitchell, Lloyd Dutton; 2nd Row - William Jones, Marian Barclift (General Superintendent), Robert Larkins, Jr., Pauline Wilkins.

Church School Staff

Left to Right - 1st Row - Fannie Vaughan, Frances Johnson, Bernice Dutton; 2nd Row - Ernest Queen, Drewsy Cunningham, Estelle Stanley, Delores Slye. (Not shown) - Grace Hy'dees, Lillian Gordon, Zella Washington, Constance Brent, Margie Bradley, Lorraine Townsend.

Communion Stewards

Left to Right - (Seated) - Edna Rawlings, Charlotte Harper, (Chairperson), Constance Brent.
Back - John W. Coleman, David Anderson, John Jackson, Lottie Cole, Leonard Ford, Esther Jackson, William Ross, III.

Not Shown - Parlett Moore, William Cley, Rubye Gill, Earl Smith, Lota Howard, Leatrice Miles, Florence McDonald, Mozelle Armstrong.

Council on Ministries

The Council on Ministries considers, initiates, develops, and coordinates proposals for the church's strategy for mission.

Left to Right · 1st Row - Sarah Anderson, Susie Reid, Estelle Lee; 2nd Row - Theodosia Johnson, Beatrice Dabney, Elinor Lane, Grace Anderson; 3rd Row - Mary Allen, Ernestine Rigby, Esther Roberts, Emily Childs, Evelyn Rigby.

Courtesy Committee

Each second Sunday this Committee provides fellowship and refreshments in the Lecture Room of the church. Mrs. Evelyn Rigby is the president.

Finance Committee

Left to Right - 1st Row - Earl Embree, Frank B. Butler, Allegra Taylor, Everett Butler; 2nd Row - Henry Lee, Earl Smith, Ernest Dennis.

Left to Right - 1st Row - Geneva Kelly, Linda Langhorne, Ann Walker, Nancy Clifford, 2nd Row - Kathy Lane, Rosalind Anderson, Angie Wright, Sheridan Barclift, Delores Kelly, Regina Anderson, 3rd Row - Michael Tillman, Karen Stanley, Jill Hubbard, "Candy" Clark, Jonathan Smith, Brenda Cole, Ricardo Langhorne, Deborah Wright.

Frances Tillman Youth Choir

The Committee on Evangelism

As it observes it's 175th Anniversary, Sharp Street Memorial Church is looking toward the future. A primary goal of the Evangelism Committee, one of the major church committees, is to attract new members. The chairman of this committee, Earl R. Smith, expressed in poetry the thrust of this membership drive. Envisioning the tragedy that could result from apathy and indifference, the above poem sounds a clear call for the loyal to rally and raise Christ's banner high.

The original poem was first presented to the congregation on Evangelism Sunday, February 27, 1977 and is dedicated to the memory of Sharp Street's faithful departed evangelists.

THE COMMITTEE ON EVANGELISM

A Call To Service

I dreamed one Sunday morning
That our lovely church was bare
And floating through the corridor
I found no puplit there
Where is the organ and the choir
Where once I placed my eyes
Where is the bench I kept so warm
That seemed just so in size

I lifted my head up high to pray
And opened my eyes wide
And stranger still a sight I saw
The wooden angels cried
I spoke out, Lord what has happened here
Who let things fall apart
Please help us, Lord, My friends and I
To make another start

My keen ears could bear no words
Or even pick up a sound
I felt His Holy presence
And sad and sorrowful frown
He knows the cause for everything
Perhaps He'll let me see
But lots of fun and pictures
Just were not meant to be

Get started on the job today
Go call on everyone
Who ever said they loved me
Or to do my work is fun
Get all the youth and young adults
Rebuild my Temple fair
Tell them that on judgement day
I'll be waiting there

Tell all the tired and weary
With Me there is no fear
Call all the little children
To come and worship here
Send out the message everywhere
And in each message sent
Tell them they must have loved
And worked and also must repent.

Tell them I felt Gethsemane
In agony and in pain
True as my word I left behind
I'll surely come again
With all our love together
I am sure His sheep won't stray
Praise His name and worship Him
And wait for that final day.

EARL R. SMITH

Left to Right - 1st Row - Fannie Vaughan, William Lane, Samuel Wilson, Sr., Frances Johnson, Ecolia McLeod, Elinor Lane, Tamah Bowman; 2nd Row - Zella Washington, Ernest Queen, Warren Stanley, Marion McLeod; (Not Shown) - Idella Nichols, William Freeman, John Robinson, Juanita Robinson.

Fuel Club

The Fuel Club was organized under the late Rev. Robert F. Coates as an organization to assist with the raising of money for fuel. For the past fifteen years, summer vacation trips have been the principal fund raising activity of the group.

Junior Ushers

Left to Right - 1st Row - Kathy Lane, Sheridan Barclift, Karen Stanley, Linda Langhorne, Ann Walker; 2nd Row - Ricardo Langhorne, Timothy Smith, Jonathan Smith, Brenda Cole, Jill Hubbard.

Left to Right - 1st Row - Beatrice Dabney, Catherine Mills (deceased), Gladys Barbour; 2nd Row - Marian Robinson, Willie Mae Cheatham, Zella Washington, (Not Shown) - Pattie Burton, Grace Drake, Clara Dyson, Bessie Smith, Ruth Washington, Dorothy Patterson, Mary Good Clark.

Naomi Circle

This group was founded in 1930 and named for Mrs. Naomi Wright. Their goal is to participate in the total life of the church, the community and the N. M. Carroll Home.

The Methodist Men

Left to Right - 1st Row - G. Franklin Phillips, Ernest Dennis, Richard Garner, Carroll Griffin, Walter Jefferson, Rev. Kelly L. Jackson, Alston Moses, William H. Lane, Warren Stanley; 2nd Row - Anderson Smith, Ernest Queen, George DeFord, John David, John Kelly, Charles Harris, Aaron Ellis, Samuel Mitchell, Edward Bradley, Vernon Thornton; 3rd Row - George Larkins, Jr., Wade Horsey, John T. Robinson, James Lane, Samuel H. Wilson, Sr., Lloyd Dutton, Robert Phillips, Harry Gordon, Clinton Plummer; 4th Row - Leonard Ford, Theodore Ashley, William Harris, Henry Lee, George Fields, Laurence Draper, Dallas J. Barclift, Sr., Charles W. Jackson, Jonathan D. Smith, Dallas J. Barclift, Jr., Earl Embree; 5th Row - William Freeman, Earl Smith, Bernard Whiting, David Anderson, Eric Anderson, David Anderson, Sr., Kirsten McClary, William Ross, Jr., John Jackson, Charles S. Harper, Jr., Cleve J. Thompson, Sr; 6th Row - Rev. Richard L. Clifford, Frank B. Butler, James Benton, Bernard Bynum, William Clark.

Left to Right - 1st Row - Ometa Lee, Estelle Stanley, Doris Embree, Mary Ellis, Olivia Fearon; 2nd Row - Idella Nichols, Constance Brent, Georgie Arvin, Robertine Clifford, Martha Allen, Pauline Wilkins; 3rd Row - Delores Kerr, Charlotte H. Harper, Geraldine Blackwell; (Not Shown) - Gloria Larkins, Martha Bradford, Katherine Jackson.

Naylor - Hughes Fellowship

Organized November 6, 1952, the Naylor-Hughes (Circle) Fellowship has aimed to promote friendship among members of the congregation. As a result of many fund raising projects the group has purchased hymnals, sent children to camp, purchased pianos, renovated the Ladies Lounge, etc. Mrs. Pauline Wilkins is president.

Parsonage Committee

This committee is responsible for maintaining the physical condition of the parsonage. On special occasions, these ladies arrange to be hostesses at affairs held in the parsonage.

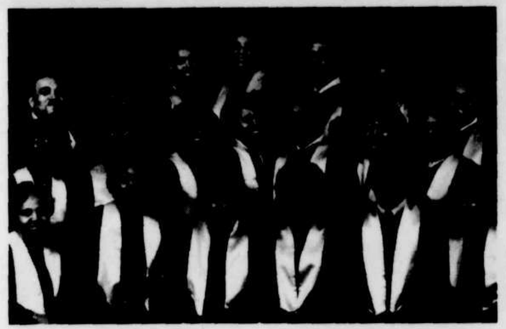
Left to Right - 1st Row - Bessie Springs, Sadie Johnson; 2nd Row - Willie Mae Cheatham, Robertine Clifford; (Not Shown) - Inez Smith, Florence Johnson, Minnie Whiting, Catherine Moore, Pattie Burton, Theda Patterson, Clara Dyson.

Left to Right - Chairperson Martha Allen, Charles Harris, Timothy Smith, John W. Coleman, (Minister), Estelle Stanley, Marguerite Brown. (Not Shown) - Tamara Moore, Thomas Hubbard, William Lane, Wayne Monroe.

Pastor-Parish Committee

The primary function of the Committee on Pastor-Parish Relations is to aid the pastor (staff) in making an effective ministry by being available for counsel, keeping the pastor advised concerning conditions within the congregation as they affect relations between pastor and people.

(From The Book of Discipline)



Left to Right - 1st Row - Frances Johnson, Gloria Walker, Dorothy Johnson, Rose Florence, David Anderson, Florence Bost; 2nd Row - Ruth Washington, Ida Ashley, Leatrice Miles, Patricia Chambers, Robert Phillips, Bernice Stepney, Elaine Fields; 3rd Row - Lawrence Draper, Beatrice Harris, Madeline Langhorne, Virginia Clark, Wade Horsey, Charles Harris, John Robinson.

Senior Choir

Senior Ushers

Left to Right - 1st Row - Geneva Griffin, Clarence Washington, (President); 2nd Row - Charles Robinson, Ruth Jefferson, Evelyn Rigby, Delores Lee, Dorothy Patterson - 3rd Row - Celestine Friend, Alton Moses, Arthur Jackson, James Lane, Naomi Botts, (deceased), George DeFord; (Not Shown) - Sidney DeFord.

Left to Right - 1st Row - William Harris, Louise Dennis, Fannie Vaughn, Ellsworth Langhorne, Sr.; 2nd Row - Clarence Mitchell, Jr., Charles Fletcher, Dallas Barclift.

Trustees

The Trustees are vested with power to handle real and personal church property. Such responsibility could involve selling, purchasing, remodeling, repairing and mortgaging property. There is also the involvement with the acceptance or rejection of any grants, gifts, conveyances, legacies and bequests.

United Methodist Women

Open to all women, the United Methodist Women is an organized unit of women whose purpose is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church. *(From: The Book of Discipline)*

REV. COLEMAN AND THE UNITED METHODIST WOMEN

Left to Right - 1st Row - Delores Kerr, Katherine Coleman, John W. Coleman, Hazel Phillips, Emily Childs, Esther Jackson, (Pres.), Martha Bradford.

Left to Right - 2nd Row - Pauline Wilkins, Idella Nichols, Martha Allen, Myrtle Wake, Mary Allen, Allegra Taylor, Theda Patterson.

Left to Right - 3rd Row - Sadie Johnson, Elaine Fields, Gladys Jackson, Zella Washington, Edna Rawlings, Daisy Edwards, Hannah McCoy, Ada Stewart, Jessie Walker.

Left to Right - 4th Row - Grace Hy'Des, Olivia Fearon, Sadie Johnson, Mary Ellis, Estelle Stanley, Rita Hubbard, Susie Reid, Beatrice Burkett, Lottie Cole, Johnnie Mae Mitchell.

Left to Right - 5th Row - Macy Grandison, Grace Anderson, Lucille Monroe, Hilda Mussenden, Anna Bennett, Drewscy Cunningham, Phyllis Valentine, Margaret Ross, Clara Dyson, Charlotte Harper.

Left to Right - 6th Row - Birdie Addison, Daisey Walters, Helen Roy, Gladys Barbour, Minnie Whiting, Bessie Springs, Mary Mason, Marguerite Brown.

Left to Right - 1st Row - Myrtle Wake, Lillie Howard, Susie Reid; 2nd Row - Rose Herndon, Genevieve Randolph, Beatrice Bennett, Pres., Ella Britain; (Not Shown) - Florence Kelley, Ada Knox, Theodosia Johnson.

Willing Workers

The Willing Workers were organized by Mrs. Rose Herndon under the pastorate of Rev. Robert F. Coates in 1938. The group was originally called the Insurance Circle. Through the yers in addition to raising money for the church's insurance, the Willing Workers installed the first public address system.

Work Area on Missions

Members of this work area are responsible for mission programs and institutions supported by the church in the nation and around the world.

Left to Right - 1st Row - Martha Allen, Mary Ellis, Susie Reid, Olivia Fearon, Georgie Arvin, Grace Anderson; 2nd Row . Willie Mae Cheatham, Constance Brent, William Jones, Pauline Wilkins, Mary Allen.

Left to Right - 1st Row - Patricia Chambers, Beverly Jones, Rose Florence, Dorothy Johnson; 2nd Row - Tamara Moore, Robert Larkins, Wayne Monroe, Madeline Langhorne.

Young Adults

The present group of Young Adults were organized by the late Mrs. Frances Tillman. Mrs. Dorothy Johnson is the president.

CHURCH PERSONNEL

MORRIS QUEEN
Minister of Music

MELVIN WRIGHT
Custodian

MRS. ELAINE FIELDS
Envelope Clerk

MRS. ALEASE BALL
Bookkeeper

BONITA BALL
Secretary

GERALDINE HASKINS
Secretary

FRANK B. BUTLER
Financial Secretary

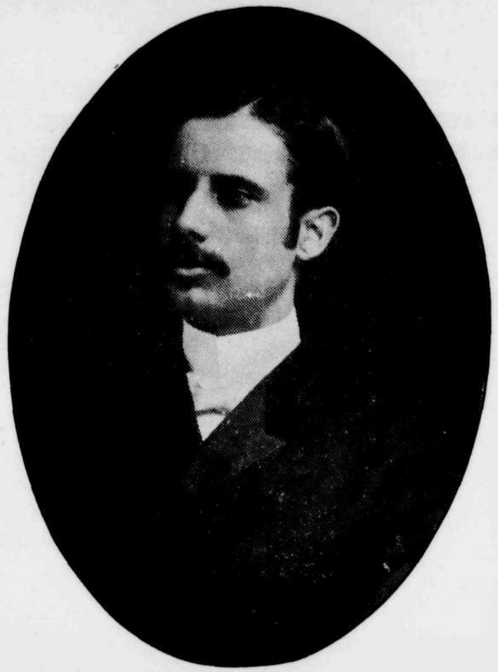
MRS. TAMAH BOWMAN
Membership Secretary

HENRY LEE
Treasurer

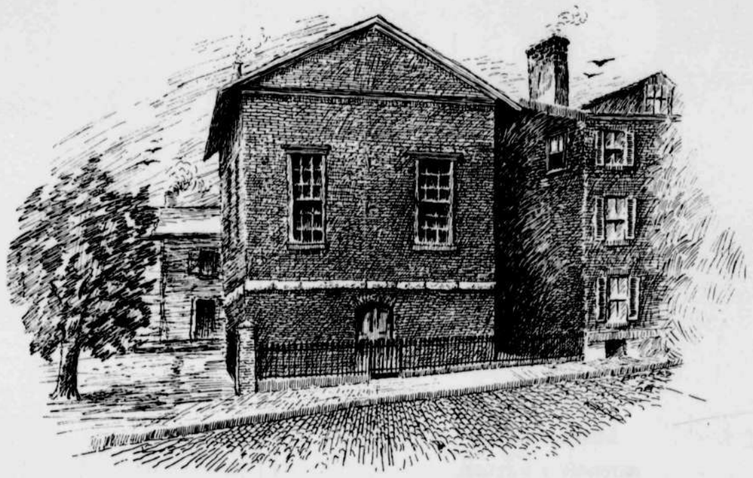
Potpourri

HISTORIC SOUVENIR

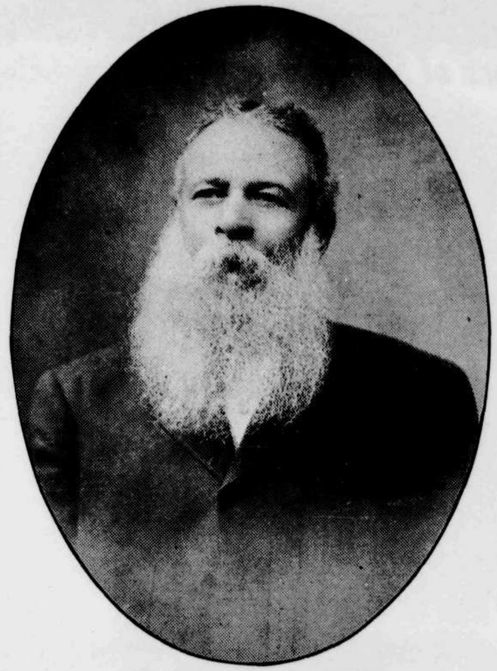
Presented in connection with our campaign against the Hopkins' Bank Debt.



REV. W. A. C. HUGHES, D. D.,
PASTOR.

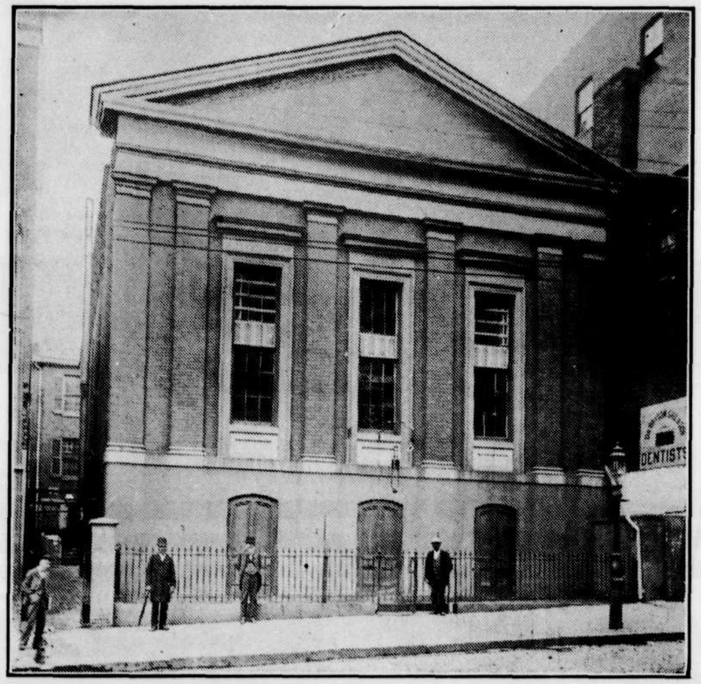


CHURCH OF 1802



MR. JOHN HENRY SMITH,
SECRETARY OF THE TRUSTEE BOARD

CHURCH OF 1860



Our church of 1802 was the direct outgrowth of Baltimore's earliest Methodism. Until then, the colored membership of the Methodist Episcopal Church worshipped in the gallery of the Lovely Lane Chapel (German Street,) and numbered one-third of the denomination in and around Baltimore. Because of the rapidly increasing numbers, our people secured the site of the "Old Sharp Street Church" and began their life as a distinct congregation.

In 1860, the "Old Church" was remodeled. Here the Washington Annual Conference was organized and in the hall just in the rear, many of our preachers got their training for the pulpit.

In 1898 Sharp Street Memorial was built at a tremendous cost and sacrifice. The congregation moved from Sharp Street to Dolphin and Etting Streets, a section of our city where most of the congregation lives.

We present with this historic picture, the likeness of Mr. John H. Smith, an officer of the church for forty-two years, and to whose business tact, ability and devotion, we owe very much of the success which we have had in the building of our present church.

We present also, the likeness of our pastor now serving his fourth year. His untiring devotion to our work is proven by his great success in handling the present debt and in the winning of souls for the Master.

CHURCH OF 1898

Some Pastors of Sharp Street Memorial United Methodist Church

JOHN A. HOLMES
1880 - 1883

NATHANIEL M. CARROLL
1891 - 1896

E. W. S. PECK
1885 - 1888

DANIEL W. HAYES
Builder
1896 - 1899

W. A. C. HUGHES
Bishop
1905 - 1912

McHENRY J. NAYLOR
Builder
1912 - 1921

CHARLES Y. TRIGG
1921 - 1922

KELLY L. JACKSON
Retired
1943-1947 - 1962-1967

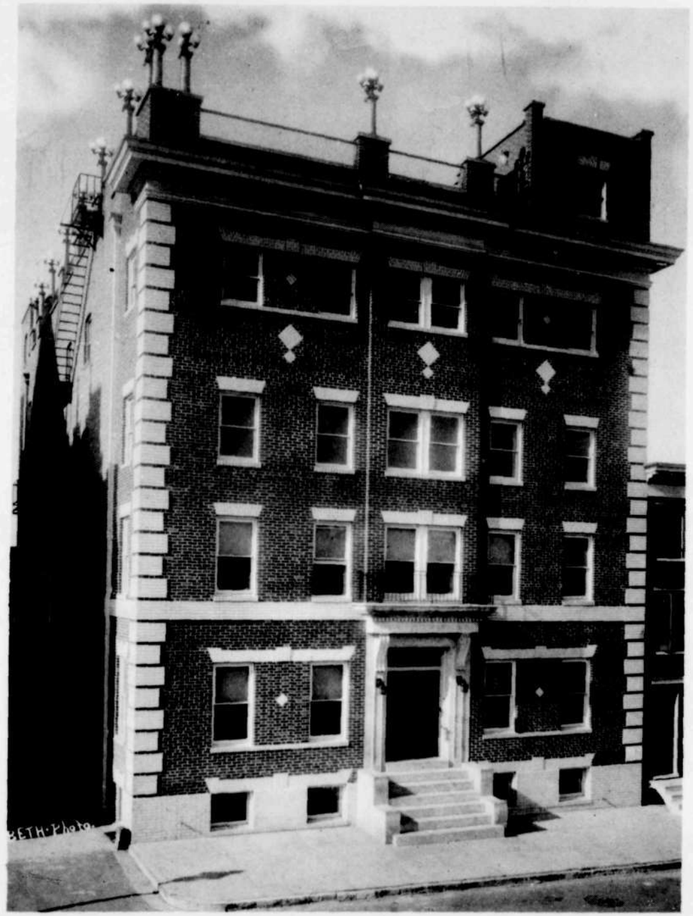
EDWARD G. CARROLL
Bishop
1955 - 1963

FORREST C. STITH
Associate Council Director
1967 - 1970

RICHARD L. CLIFFORD
District Superintendent
1970 - 1977

This is to Certify
That William Chew of Baltimore in the State of Maryland and Anna Lewis of Baltimore in the State of Maryland were By me Joined together in
HOLY MATRIMONY
on the Third day of October in the Year of our Lord One Thousand Eight Hundred and Seventy Two. (1872)
Rev. Robt. H. Robinson
Pastor - Sharp St. M. E. Church

THE GRANDDAUGHTER OF ANNA LEWIS CHEW IS MRS. EDNA CHIEVES



The Community House

A center of recreational, religious, and social activity for many decades.

OUR OLDEST IN MEMBERSHIP

EDNA BOWEN NEWTON, the widow of Chapelton Newton, recalls "going before the mourners' bench" during a Revival conducted by Evangelist Brown, January 1906. Mrs. Bowen remembers attending the church on Sharp Street, also.

She delights in recounting stories about the Monday afternoon (4:00 P.M.) pastor's classes for young people, the Epworth League, Night Services, and the Inner Circle - a Bible Study group. Many individuals impressed her: John C. Fortie, class leader; John H. Roles, class leader; Mr. Sanks; Mr. Frank Tasker; and Mr. Elsey.

Today, Mrs. Newton attends the Adult Bible Class as well as the Morning Service at 11:00 A.M.

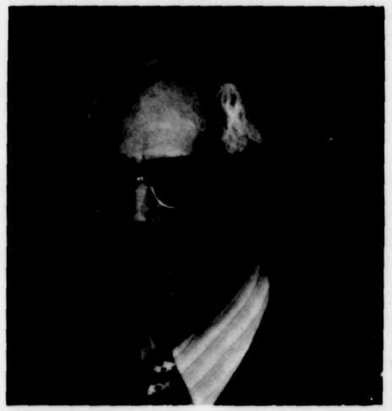
FRANK B. BUTLER, our Church's Financial Secretary and Chairman of the 175th Souvenir Journal is a "shy guy" when one attempts to interview him. We know however, that his membership with the church began a second time after he returned to Baltimore from Annapolis where he was a Principal for a number of years.

His personal message follows:

"Congratulations and Best Wishes to Sharp Street Memorial United Methodist Church as it celebrates its 175th Anniversary.

Its illustrious achievements during this span of existence are truly inspiring and challenging.

May its future be fraught with the type of endeavors which will continue to provide for the maintenance of worship, the edification of believers, and the redemption of the world."



HAPPY BIRTHDAY MARY - May 24, 1977

(Age - 101 Years)

MRS. MARY BISHOP was born and raised on a small farm in Harford County and was one of eleven children.

Mrs. Bishop's husband, John Robert, worked as a page boy and then a head bell boy in a hotel. Her husband's work caused them to travel to Saratoga Springs, New York and to Palm Beach, Florida.

Though not confined to a bed, Mrs. Bishop does not get to church often, however, she is far from being inactive or senile.

The Congregation salutes this member - a centenarian - with love!

A STAR IS BORN!

TRAZANNA BEVERLEY - a member of Sharp Street Memorial Church.

From church plays and singing in the Youth Choir to the legitimate Broadway Stage is the course of Trazanna's life.

Currently, this actress of many talents, is starring in "For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf."

A graduate of the New York University School of the Arts, Trazanna also teaches acting and voice production.

Her parents, Lois and William, and her brother, William, reside in Baltimore.

MRS. ZELLA WASHINGTON HOLDS HISTORIC QUILT MADE IN 1898 WHEN PRESENT CHURCH WAS BUILT. NAMES OF DONORS WHO HELPED PAY OFF THE MORTGAGE APPEAR ON THE QUILT.

1802

Sharp Street Memorial United Methodist Church

1977

CHARLOTTE H. HARPER
Mother of the Year
1977

SARAH ANDERSON

IDA ASHLEY

THEODOSIA JOHNSON

HAZEL M. PHILLIPS

SUSIE REID

HELEN A. ROY

AUGUSTA H. SMITH

MYRTLE WAKE

ZELLA WASHINGTON

Mother's Day – 1977

WOMEN'S DAY May 22, 1977

LOTTIE COLE
Chairperson

VIRGINIA CLARK
Psalter

ELAINE CAMPBELL
Program

DAISY EDWARDS
Hospitality

MARY ALLEN
Finance

OLIVIA FEARON
Presiding

Order of Worship - 11:00 a. m.

PRELUDE

LIGHTING OF CANDLES

CALL TO WORSHIP ..... Mrs. Olivia Fearon

OPENING HYMN No. 293 ..... "Glorious Things of Thee Are Spoken"

UNISON PRAYER

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. Amen.

LEADER: O Lord, open thou lips
PEOPLE: And our mouth shall show forth thy praise
LEADER: Praise ye the Lord
PEOPLE: The Lord's Name be praised

*PSALTER No. 582 ..... Mrs. Virginia Clark

*THE GLORIA PATRI

*AFFIRMATION OF FAITH No. 738 ..... "The Apostles' Creed"
— People Enter —

SCRIPTURE LESSON ..... Mrs. Elaine Campbell
LEADER: The Lord be with you
PEOPLE: And with your spirit
LEADER: Let us pray

THE MORNING PRAYER

CHORAL SELECTION ..... The Youth Choir

RITUAL OF FRIENDSHIP AND
INFORMAL MOMENTS ..... Miss Mary Allen

OFFERING: SELECTION ..... The Youth Choir

BAPTISMAL SERVICE ..... The Pastor

INTRODUCTION OF SPEAKER ..... Mrs. Lottie W. Cole

HYMN OF PREPARATION
No. 470 ..... "God of Grace and God of Glory"

SPEAKER ..... Dr. Frances Johnson
Theme: Christianity in Earnest

THE LORD'S PRAYER ..... Led by the Choir

*ALTAR CALL AND INVITATION
TO CHRISTIAN DISCIPLESHIP

*INVITATION HYMN No. 205 ... "All the Way My Savior Leads Me"

MOMENTS OF MEDITATION

CANDLES ARE EXTINGUISHED

PASSING OF PEACE

BENEDICTION HYMN

POSTLUDE

Down "Memory Lane"

Down "Memory Lane"

Time has removed these workers,
Leaving memories of love, not pain.
For we glory in recalling their efforts,
As we stroll "Down Memory Lane."

MS. AGNES AQUILLA:

Church School teacher of the Harvesters Bible Class.

MISS MARGARET (Maggie) BAILEY

Manager of the Community House; Organizer and Leader of the Youth Choir; Superintendent of the Nursery Division; Director of the Vacation Bible School.

GRANT E. BIDDLE:

Superintendent of the Church School; Chorister

MRS. ELVIRA M. BOND (Died Jan. 29, 1950)

First woman president of the Washington Conference Layman's Association; President of the Golden Cross Society.

MISS ROBERTA BOSTON: (Died Aug. 1977)

Church School Teacher; Church Secretary in charge of Mt. Auburn Cemetery records; Vacation School Teacher; secretary of the Wesleyan Service Guild; Conference Secretary of Young People's work.

MRS. MARY BRAXTON:

Creator of the Quilt used as a money-making device in 1898.

ALLEN BROWN:

Choirmaster; Church School Worker.

W. BERKLEY BUTLER

Chairman of the Trustees (1953)

MRS. MARY CAMPHOR:

Member of Steward Board.

MRS. MARY CHATMON:

Member WSCS; member of the Adult Bible Class.

MRS. ELIZA COLE:

Ladies Aid Society.

MS. LILLIAN DOLMAN:

Soloist in the Senior Choir.

MRS. MARCELINE DORSEY:

Organist in Church School.

MRS. ANNIE DURAND:

Stewardess; Church School teacher.

MRS. HENRIETTA J. DOUGLAS:

Steward; Church Treasurer; Church School Teacher; Delegate to the Washington Conference.

MRS. HESTER R. FLOYD:

President of the Women's Society of Christian Service; Church School Teacher; Member of the Mid-Week Prayer Group and the Parsonage Circle.

ANNIE FRANCES:

Church School teacher.

LAURA GARRETT:

Stewardess; member of WSCS.

LLOYD GARRETT:

Treasurer and Secretary of Church School.

MAMIE GRIGGS:

Church School teacher.

MARTHA HENSON:

Church School teacher.

MRS. ETHEL HODGES:

Member WSCS.

ALBON LOUISE HOLSEY:

Teacher in Primary Division of Church School; member of Junior Choir.

MRS. MAMIE HUBERT:

First President of the Fuel Club.

AUGUSTUS JOHNSON HOLSEY: (1889 - 1967)

Trustee; Church Treasurer; Church School Superintendent; member of the Official Board, Senior Choir, Methodist Men, Fuel Club, Altar Guild.

DR. LILLIE MAY JACKSON: (1889 - 1975)

First woman member of the Trustees; Chairperson of the Trustees; Member of the Harvesters Adult Bible Class; Civic Leader; Pres. of local branch NAACP.

THE JENKINS FAMILY:

MARIA JENKINS:

Communion Stewardess. Made the bread for the service.

WILLIAM HENRY JENKINS:

Steward.

THEODOSIA AND CORRINE JENKINS:

Members of the Choir.

JOHN JENKINS:

Usher.

MONTREY JENKINS:

Became the wife of the Rev. Walter English, a pastor of the church.

FANNIE JOHNSON:

Harvesters Adult Bible Class; Ladies Aid Society; Stewardess.

MRS. M. MARGARET JOHNSON:

Secretary of the Administrative Board; Church School Teacher.

LUCRETIA JOHNSON:

Ladies Aid Society; Altar Guild; Church School; devoted member.

LILLIAN BUTLER JONES:

WSCS; Church School teacher; Member of Fuel Club.

MRS. SALLIE J. LARKINS:

Steward; Member of the Midweek Prayer Group; Parsonage Circle, Woman's Society of Christian Service; member, Laura Garrett Circle.

TORELLA LEE:

Stewardess.

REV. JOHN D. LINDSAY: (June 4, 1886 - July, 1967)

Ordained by the Rev. William H. Dean; Pastor of a Methodist Church in Pimlico, Fairview Church in Gettysburg, Penna., Mt. Winans in Baltimore, Md.; Faithful member with his family at Sharp Street Memorial Church.

REV. CECELIA (Ceicy) F. MCINTYRE:

Ordained minister and supply pastor of the Washington Annual Conference; writer; Matron of the Sager Brown Home in Baldwin, Louisiana, under the Woman's Division of the Board of Missions and Church Extension of the Methodist Church.

MR. CLIFF MCKAY: (1969 - 1970)

Lay Leader.

MS. ABBEY MITCHELL:

Member of the Senior Choir; became a singer-actress in New York.

REV. AND MRS. ALBERT J. MITCHELL:

Devoted members: Rev. Mitchell became a District Superintendent.

JOHN MILLER:

First President of the Methodist Men; Church School member.

GRAFTON L. MOORE:

Teacher of the Harvesters (Adult Bible Class); Trustee; Steward; member of the Mid-week Prayer Group, Methodist Men, Community House Committee on Management.

MISS ELSIE MOUNTAIN

Social Worker and Director of the Community House.

REV. CHARLES CARROLL NELSON (1877 - 1958)

Had the distinction of being the first to join Sharp Street Memorial Church when it moved to its present location.

MRS. ESTELLA NELSON

Superintendent of Primary Department of the Church School.

THOMAS R. OVELTON

Superintendent of Church School.

MRS. ALICE PARKER

Fuel Club; WSCS.

MRS. MAGGIE PARKER

Member of Home and Foreign Missionary Society.

MRS. JENNIE HOWARD ROSS (Aug. 9, 1868 - 1940)

Graduate of the Biblical Seminary (now Morgan State University); President of the Baby Association; Creator of the Queen's Rally Pageant; one of the women Judges of Elections.

MRS. MARTHA J. ROSSELL

Organizer of the Robert F. Coates Altar Guild.

HENRY SAMPSON, JR.

Former Trustee

WALTER SCOTT

Trustee

JOHN HENRY SMITH

Secretary of the Trustee Board for forty-two years; one of two Blacks who ran for the City Council in the early nineteenth century.

MISS NORA SMITH (Died - 1976)

Member of the Parsonage Committee and the Naomi Circle.

THOMAS SMITH

Superintendent of the Church School.

ALBERT SPRIGGS

Member of Cabinet under Rev. M. J. Naylor; Soloist; Music Director.

JAMES AND ESTELLE THOMAS

Members of Harvesters Adult Bible Class.

MRS. FRANCES A. TILLMAN.

Member of Senior Choir; Founder of Children's Choir.

EVA TURNER

Actively involved whenever there were Church activities such as rallies, dinners, rummage sales, bazaars, etc.

HOWARD E. WASHINGTON (1894 - 1962)

Teacher of Young Adult Bible Class; Steward; Lay Leader; Trustee.

REV. HOWARD M. WASHINGTON (1868 - 1948)

Local preacher at Mt. Winans Methodist Church.

MRS. NAOMI WRIGHT

Church School Superintendent.

CLAYTON WRIGHT

Superintendent of Church School

CHARLES WHITING

Member of the Cabinet under Rev. M. J. Naylor; Church decorator; Church School Worker.

FRANKLIN WILSON

Church Clerk

Anniversary Chairpersons

MRS. CHARLOTTE H. HARPER
General Chairperson

DR. EDWARD N. WILSON
Honorary Chairperson

FRANK B. BUTLER
Journal

MRS. MARTHA G. BRADFORD
Journal Co-Chairperson

JOHN H. JACKSON
Banquet

DR. EARL EMBREE
Finances

MRS. DORIS WALLACE
Publicity

REV. RICHARD L. CLIFFORD
Guest Speaker

Anniversary Committees

PLANNING

Mrs. Charlotte H. Harper
Dr. Edward N. Wilson
Dr. Iva Jones Sawyer
Mr. Frank B. Butler
Rev. Richard L. Clifford

EVANGELISM

Mr. Earl Smith
Dr. Broadus Sawyer
Mr. David Anderson
Mrs. Georgie Arvin
Mrs. Irma Dixon
Mrs. Elaine Fields
Mrs. Edna Rawlings
Mrs. Tamah Bowman
Mrs. Grace Anderson
Mrs. Lucille Monroe
Mr. William Freeman
Mr. William Jones
Mr. Samuel Mitchell
Mr. Alton Moses
Mrs. Theda Patterson
Mr. Warren Stanley
Mrs. Patricia Chambers
Mrs. Lois Kelly
Mrs. Lillian Gordon

THE QUILT

Mrs. Zella Washington
Mrs. Idella W. Nichols
Mrs. Edna Rawlings
Mrs. Myrtle Wake
Miss Lota Howard
Mr. Samuel Wilson
Mr. Warren Stanley

PUBLICITY

Mrs. Doris Wallace
Mrs. Mozelle Armstrong
Miss Anna G. Bennett
Mrs. Eva Barnes
Miss Madeline Langhorne
Mrs. Frances Pennington
Miss Lota Howard
Mrs. Thelma Moore

FINANCES

Dr. Earl Embree
Mrs. Rubye Gill
Mr. Henry Lee
Mr. Dallas J. Barclift
Mrs. Martha P. Allen
Mr. Frank B. Butler

MUSIC

Mr. Morris Queen
Mr. Michael Tillman

ANNIVERSARY JOURNAL

Mr. Frank B. Butler
Mrs. Martha G. Bradford
Mrs. Martha P. Allen
Mrs. Lucille Monroe
Mrs. Gladys Jackson
Mr. Charles S. Harper, Jr.
Miss Anna G. Bennett
Dr. Betty Thomas
(Guest Historian)
Mrs. Hazel M. Phillips
Mrs. Thelma Moore
Mrs. Margie Bradley
Mrs. Allegra M. Taylor
Mrs. Juliet Carter
Mrs. Elvenia Hopkins
Mr. Earl Smith
Rev. R. L. Clifford
Mr. William Ross, III

BANQUET

Mr. John Jackson
Mrs. Gladys Jackson
Miss Mary Allen
Mrs. Charlotte H. Harper
Mr. Morris Queen
Mrs. Thelma Moore

Monthly Observances for 1977

January - Proclamation from Mayor William Donald Schaefer. Beginning Poster Contest to design cover for the Anniversary Journal.

January 9 - United Methodist Women Recognition Day.

February 6 - Pledge Sunday.

February 13 - Administrative Board Installation Service.

February 20 - Brotherhood Sunday, Exchange pulpits with Rev. W. Richard McNally, Rodgers Forge U. M. Church.

February 27 - Evangelism Sunday.

March 13 - United Methodist Men Recognition Day. Speaker: Rev. Kelly L. Jackson, Former Pastor.

March 27 - Willing Workers Recognition Day. The Lafayette Square St. James Senior Citizens will be Guests.

Wednesdays in Lent Worship and Fellowship at
CITY TEMPLE OF BALTIMORE
Eutaw and Dolphin Streets
Service begins at 12:05 and ends at 12:35
Fellowship meal follows
EVERYONE WELCOME

Preaching	Presiding
FEBRUARY 23	
Richard L. Clifford	Mervin Gray
Sharp Street Memorial U. M. Church	*Strawbridge Methodist Church*
MARCH 2	
Porter W. Phillips, Jr.	William C. Calhoun
Enon Baptist Church	*Trinity Baptist Church*
MARCH 9	
Stephen F. Shugert	Marcus G. Wood
Brown Memorial Presbyterian Church	*Providence Baptist Church*
MARCH 16	
Marshall Strickland	Marion C. Bascom
Pennsylvania Ave. A.M.E. Zion Church	*Douglas Memorial Comm. Church*
MARCH 23	
John M. Sewell	William W. Payne
Corpus Christi Roman Catholic Church	*City Temple of Baltimore*
MARCH 30th	
T. Guthrie Speers	Reginald J. Daniels
Brown Memorial Presbyterian Church	*Madison Ave. Presbyterian Church*
APRIL 6	
Vernon N. Dobson	Charles R. Ehrhardt
Union Baptist Church	*Brown Memorial Presbyterian Church*

APRIL 3 - PALM SUNDAY

SPEAKER
DR. LAWRENCE L. JONES, *Dean*
School of Religion
Howard University
HOLY WEEK SERVICES
TRINITY BAPTIST CHURCH
Druid Hill and McMechen Streets
7:55 P. M.

MONDAY, APRIL 4th
Presiding ..... Vernon N. Dobson
Preaching ..... Marshall Strickland

TUESDAY, APRIL 5th
Presiding ..... Marcus G. Wood
Preaching ..... Porter W. Phillips, Jr.

WEDNESDAY, APRIL 6th
Presiding ..... Richard L. Clifford
Preaching ..... Marion C. Bascom

THURSDAY, APRIL 7th
Presiding ..... William C. Calhoun
Preaching ..... John R. Bryant

GOOD FRIDAY SERVICE
12 noon to 3 p. m.
SHARP STREET MEMORIAL UNITED METHODIST CHURCH
Dolphin and Etting Streets
RICHARD L. CLIFFORD, *Presiding*
BAXTER MATTHEWS, *Presiding*

FIRST WORD ..... Marcus G. Wood
SECOND WORD ..... John R. Bryant
THIRD WORD ..... Howard L. Cornish
FOURTH WORD ..... Marshall Strickland
FIFTH WORD ..... Vernon N. Dobson
SIXTH WORD ..... Porter W. Phillips, Jr.
SEVENTH WORD ..... Marion C. Bascom

Soloists

Arthur Warner ..... Samuel Banks

Following the Good Friday Service the Young Adults will serve a Fish Dinner.

April 24 - District Pulpit Assignment: Rev. Kay Barger, Pastor, Roland - Evergreen. Church will conduct Worship here. Pastor Clifford will be at Arnalia Church.

May 8 - Mother's Day and N.M. Carroll Home Sunday.

May 22 - Women's Day. Dr. Frances Johnson, Union Baptist Church.

May 31 - June 2 - Annual Conference.

June 26 - Youth Choir Day. Speaker: Rev. Lewis Payne, Assistant Pastor, First United Church of Jesus Christ, Apostolic.

September 25 - Morgan State University Day; Speaker: Dr. Andrew Billingsley, President.

October 2 - World Communion Sunday; Speaker: Bishop C. R. Coleman, A.M.E. Zion Church - 11:00 A.M.

October 9 - Laity Day. 3:00 P.M. St. John's Court No. 2.

October 16 - Speaker: Attorney Thurman L. Dodson, Lay Leader, Former Washington Conference; Administrative Board Sunday.

October 23 - Homecoming.
11:00 A.M.—Speaker: Bishop Edward G. Carroll, Former Pastor.
6:00 P.M.—Banquet at the Blue Crest North . Speaker: Bishop James K. Mathews.

October 30 - Speaker: Reverend Edwin Williams, Son of the late Rev. Joshua O. Williams, Former Pastor.

November 6 - Speaker: Reverend Forrest C. Stith, Former Pastor, Naylor-Hughes Day.

November 13 - McCulloh Homes Day; Speaker: Bishop Harrison J. Bryant.

November 20 - World Outlook Hour. 5-6 P.M. Work Area in Missions.

December 4 - Speaker: Dr. Harold G. Johnson, Sr., D.S.

December 18 - Youth Day.

We endure our loss by remembering the beautiful life each one exemplified

Estelle P. and Augustua J. Holsey
Parents

Albon Louise Holsey
Sister

Maud P. and Jacob S. Murden
Maternal Aunt and Uncle

Thomas J. Peaker
Uncle

Annie L. Holsey
Paternal Aunt

Robert Peaker
Maternal Uncle

Lottie J. and Joseph Peaker
Maternal Grandparents

Sallie and Albon Holsey
Paternal Grandparents

Charlotte H. Harper, Estelle Augusta Smith
Juanita H. Gates and Marian H. Barclift

In loving memory of our

late mother and grandmother

Marian Freeland Ross

WILLIAM H. ROSS, III
GINA E. ROSS
MARGARET K. ROSS

In fond memory of my beloved wife

Mable J. Wilson

who served twenty-five years
on the Senior Choir

Husband,
SAMUEL H. WILSON, SR.

In loving memory of our dear mother

Mary F. Brown Deford

Her Children
Sidney Deford, Sr.
George B. Deford
Phyllis D. Valentine

In memory of

The Chester Family

Clara Ellen
Charles Edgar
Edgar Le Roy

GWENDOLYN S. CHESTER

In memory of our parents

Mr. and Mrs. Levi Sewell, Sr.

OLLIE SEWELL - LEVI SEWELL, JR.
AND LUCILLE S. MONROE
Their Children

A tribute of love

In memory of my beloved husband

Samuel A. Monroe

LUCILLE S. MONROE

In memory of my beloved husband

MR. WILLIAM M. PAYNE

His Wife,

Mrs. Enna A. Payne

In memory of the deceased members of our family

Mr. Charles Holmes
Mrs. Fannie Holmes
Rev. John Wake
Mrs. Lillian Wake
Mr. Samuel Shipley
Mrs. Pearl Shipley
Mr. Skym Wake
Mrs. Ruth La Board

Mrs. Esther Sterling
and Mrs. Myrtle Wake

In loving memory of

Annie M. Johnson Gross
and Isaac S. Gross
Mary Gross Bennett
and Charles Major Bennett
Charles Gross Bennett
Susie Gross
Thomas Walter Gross
George Edward Gross

Anna Gross Bennett, Susie B. Jackson Reid
and Charles Walter Jackson

In Loving Memory of

Henrietta J. Douglass

Church School Teacher

President of the Women's Society

Church Treasurer

The United Methodist Women

Continue to hold your church high, so that those who flounder in the darkness may have their way lighted therefrom

Mr. and Mrs. James J. Allen

Congratulations on your

175th Birthday

Chi Psi Sigma Fraternity

Congratulations on your Anniversary

from

The Urserys

BILL AND LUCILLE
of Cleveland, Ohio

The Naylor-Hughes Fellowship

On the occasion of its 25th Anniversary

Congratulates it's home Church

Sharp Street Memorial U. M. Church

on it's 175th Anniversary

Compliments

of

George F. Woodland, D.D.S.

Congratulations

in our

175th Anniversary Year

The Adult Bible Class

of Sharp Street Memorial Church

Greetings from

Charles S. Harper, Jr.
Charlotte Holsey Harper
Cheryl Harper Mooney
George Donald Mooney
Sharon Harper May
Vernion Eric May, Sr.
Kimberly and Eric May, Jr

Congratulations!
on your 175th Anniversary

Mt. Winans United Methodist Church

REV. JOSEPH J. MACK, *Pastor*
ALBERT BEADS, *Lay Leader*
MRS. BLANCHE R. POWELL, *Secretary*

Dedicated to the memory of

WILLIAM H. WILSON
Class leader and Trustee

AMELIA WILSON THOMAS
His Daughter

GRACE THOMAS THOMPSON
His Granddaughter

GLADYS THOMAS STANLEY
His Granddaughter

DR. LAVINIA STANLEY HAMMOND
His Great Granddaughter

MARY OWENS STANLEY
Wife of His Grandson, Warren E. Stanley

The Wilson, Thomas and Stanley Families

Memorial remembrance to

Dr. Bernard N. Christmas

MRS. JEANNETTE CHRISTMAS

and

DR. And MRS. BERNARD H. CHRISTMAS

In Memory of

All Deceased Members of

Sharp Street Memorial

United Methodist Church

In loving memory of our
faithfully departed

Mariah Jenkins
William Henry Jenkins
Montery J. English
Walter A. English
Genesta Gilbert
Corrine Smith
Johnny Jenkins
Henry Jenkins
Yale Jenkins
Watson Jenkins
Davenport Jenkins
Inez Johnson Reed
Lois Johnson Hendricks
Harvey R. Johnson

THEODOCIA JOHNSON
AND FAMILY

"May this day hold for you precious memories, re-union, spiritual refreshing and fellowship, followed by continued success and God's richest blessings for the future.

Joseph and Lucille Russ

and Staff of

JOSEPH L. RUSS FUNERAL HOME

2222 W. NORTH AVENUE

Baltimore, Maryland 21216

523-3361

Sincere Congratulations

on 175 years of

Christian Service

THE UNION MEMORIAL UNITED METHODIST CHURCH

REV. LESLIE A. DYSON, *Pastor*

GAMMON THEOLOGICAL SEMINARY

Office of the President

653 Beckwith Street, S.W.

Atlanta 14, Georgia

(404) 524-2114

EXTENDS GREETINGS

and

"CONGRATULATIONS

In memory of the deceased members

of the

Naomi Circle

MRS. MARIAN L. ROBINSON

In loving memory of

Sarah E. Waters
George Brooks
Annie H. Lee
Bertha H. Brooks

Inez E. Smith - Mae Hazyl Scott
and Mary N. Brooks

In remembrance of my mother

Mrs. Irene Hill Young

and my grandmother

Mrs. Jennie Taylor

for whom my love is forever

THEDA H. PATTERSON

In memory of our parents

Mr. Samuel Shipley

Mrs. Pearl Shipley

Their Sons,

THOMAS SHIPLEY
and ROBERT QUEEN

In memory of our parents and brother

John W. B. Mussenden

Geneva P. Mussenden

Glenford P. Mussenden, M.D.

LOUISE M. DENNIS - ALLEGRA M. TAYLOR
JOHN W. B. MUSSENDEN, JR.

In memory of our dear parents

Rev. Albert J. Mitchell

who served as District Superintendent

and

Mrs. Mamie Mitchell

who worked faithfully in our church

DR. and MRS. G. FRANKLIN
AND FAMILY

In memory of

Rev. E. W. S. Peck

and His Children

THEIR CHILDREN, GRANDCHILDREN,

AND GREAT-GRANDCHILDREN

In memory of

Addie M. Butler

WIFE

and

Deceased Members of the
William I. Butler Family

EVERETT B. BUTLER
AND FAMILY

Congratulations

on your

175th Anniversary

RICHARD F. TYSON, M.D.

Happy Birthday

from

Mrs. Elvina Ross Casher

Best Wishes Always

Garrison Boulevard
United Methodist Church
(formerly Orchard Street Church)
Garrison Boulevard and Alto Road
Baltimore, Maryland 21216
ROSCOE C. WILLIAMS, *Pastor*
KELLY L. JACKSON, *Assistant Pastor*
NORMAN HUDGINS, *Lay Leader*

To Sharp St. United Methodist Church

which provided the source of our

Spiritual and Educational Roots

"THE CENTENARY BIBLICAL INSTITUTE"

We salute you on your 175th Anniversary

May God continue to bless

your Christian endeavors

THE REV. DR. QUINCY D. COOPER, *Director*

THE REV. DR. HOWARD L. CORNISH,
Director Emeritus

MORGAN CHRISTIAN CENTER

WESLEY MEMORIAL UNITED METHODIST CHURCH

(Formerly Leigh St. Methodist Church

1720 Mechanicsville Pike

Richmond, Virginia 23223

1881-1977

Richmond District-Virginia Conference

As we approach our Centnnial Celebration in 1981, we take equal pride in saluting you on your 175th Anniversary and in extending Best Wishes for the challenges of the future.

REV. RAWLE S. PORTE, *S. T. S.*

WILLARD H. DOUGLAS, JR., *Lay Leader*

RANDOLPH C. KKENDALL, JR., *Chairman Administrative Board*

Best Wishes for the coming years!

St. Luke United Methodist Church

RIGGS AVENUE And GILMOR STREET

Baltimore, Maryland 21217

JAMES H. SMITH, *Pastor*

Best Wishes and Congratulations on your 175th Anniversary

Metropolitan United Methodist Church

LANVALE STREET and CARROLLTON AVE.

Baltimore, Maryland 21217

REV. ERNEST P. CLARK, *Minister*

Best Wishes from

Your Friends at

PANTRY PRIDE

FOOD FAIR STORES, Inc.

HERBERT E. NUTTER, *Director*
VIVIAN O. NUTTER, *Directress*
ERNEST TERRY-NUTTER, *Director-Embalmer*

HERBERT E. NUTTER FUNERAL HOME

A Service Which Inspires Confidence

Residence and Office
3035-37 W. NORTH AVENUE
Baltimore, Maryland 21216
947-6655 (If No Answer) 947-7618

ASBURY UNITED METHODIST CHURCH

of Washington, D.C.

Congratulates you on your

175th Anniversary

Methodism and the entire city of Baltimore, the State of Maryland and the Nation as a whole have been especially blessed during the past 175 years by the founding of the Sharp Street Memorial United Methodist Church, and the inspiration and leadership it has provided during these years.

We extend our wholehearted congratulations and our best wishes for your continued success and achievement in fulfilling the mission and all the ministries you may undertake.

Frank L. Williams, Minister

David J. Jackson, Associate Minister

The Officers and Members

of

GRACE UNITED PRESBYTERIAN CHURCH

2604 Banister Road

join me in felicitating you

on this significant occasion

THE REV. WILLIAM T. PETERS, JR., *Pastor*

NEW SHILOH BAPTIST CHURCH

Fremont Ave. and Lanvale St.

Baltimore, Md. 21217

Congratulations to our Sister Church whose ministry of Faith and Love continue to serve well the People of God in Baltimore and throughout the Christian World. The Lord Our God is Good, Very Good Indeed.

"A Church Determined to Live With Christ"

HAROLD A. CARTER, *Minister*

Patrons

Mrs. Mozelle J. Armstrong
Miss Mary C. Allen
Mrs. Sarah Anderson
Mr. and Mrs. Theodore Ashley
Mrs. Victoria Anderson
Milton B. and Martha Allen
Peter J. Allen
Milton B. Allen, Jr.
Mr. and Mrs. James (Eva) Barnes
Mrs. Lois V. Beverley
Mr. Bernard H. Bynum
Miss Tamah Bowman
Marion and Dallas Barclift and Family
Miss Anna G. Bennett
Miss Gladys P. Barbour
Mrs. Beatrice Bennett
Miss Dorothy V. Briscoe
Mrs. Sarah F. Briscoe
Mr. and Mrs. Edward Britain
Miss Annie Bell Byrd
Mr. Haywood Byrd, Jr.
Mr. Joe Byrd
Mrs. Annie Mae Byrd
Mrs. Audrey H. Brown
Mrs. Margaret J. Brown
Mr. Ernest Brown
Mrs. Beatrice B. Burkett
Mrs. L. Mim Bunch
Mrs. Delores G. Brown
Mr. and Mrs. Frank B. Butler
Mrs. Naomi Boston
Mrs. Ora Bryant
Mrs. Georgiana Brooks
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